

Hymns and Prayers
of
World-Religion

Central BAPTIST
THEOLOGICAL SEMINARY



KANSAS CITY, KANSAS

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Presentation Copy
Martin Kellogg Schermerhorn

FOREWORD

BY the generosity of Mr. Andrew Carnegie the initial edition of this book was distributed gratuitously to Public Libraries of America and of Europe. A few hundred additional copies were printed for private use and none have been offered for sale. Revised and enlarged editions, including the music of the very choice and popular tunes for which each Hymn was specially composed or adapted, will be issued in due time and placed upon the market at a price to cover only the actual cost of publication. There are some imperfect arrangements and a few errors in this first issue which will be corrected and the "Additional Hymns"—inserted after the others were printed—will be arranged in their proper places and indexed with tunes and first lines.

Of new Editions the title-page will be:

HYMNS AND PRAYERS

OF

WORLD-RELIGION

*For Homes and Schools and Cosmopolitan Churches and for Private
Devotional Uses.*

New Editions of my Ancient Sacred Scriptures of the World—entirely re-translated and revised—with large additions from Sacred Writings of all the great Ethnic Religions, will be issued as a companion volume to the above and its title-page will be:

SACRED SCRIPTURES

OF

WORLD-RELIGION

*For Homes and Schools and Cosmopolitan Churches and for Private
Devotional Uses.*

MARTIN KELLOGG SCHERMERHORN

~~84~~ PRESCOTT STREET, CAMBRIDGE, MASSACHUSETTS, U. S. A.

JANUARY, 1914

HYMNS AND PRAYERS
UNIVERSAL WORSHIP.
OF WORLD-RELIGION.
~~THE CATHOLIC GOSPEL—"OUR FATHER."~~

~~"NEW CLOTH FOR THE NEW GARMENT."~~

~~"NEW BOTTLES FOR THE NEW WINE."~~

~~OMNE SOLUM PATRIA—HUMANI NIHIL ALIENUM.~~

~~VOX ERUDITORUM ET SANCTORUM, VOX DEI.~~

~~VERITAS VINCIT—VERITAS PREVALEBIT.~~

~~"ONE FATHER OF ALL, WHO IS OVER ALL AND THROUGH ALL AND IN ALL."~~

~~"WHEN YE PRAY SAY, OUR FATHER."~~

BY

MARTIN KELLOGG SCHERMERHORN.

Cambridge, Mass. : Author publ.

1906

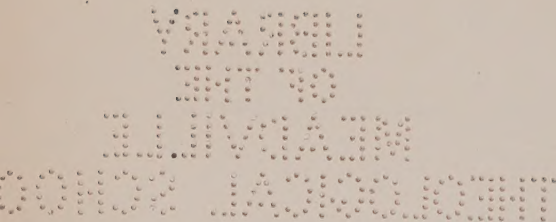
~~1906~~



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The swing of the pendulum from the *selfish* Savage to the *selfish* Saint—the Animal to the Ascetic, the Epicurean to the Stoic—is now strongly toward the former. We should do what we can to restrain the *violence of the swing* in either direction and to secure that *medium of motion* that everywhere marks the Perfect and Eternal Harmony. The Gospel of “Our FATHER” proclaims this Harmony. But to its perpetual hindrance there are four great and world-wide isms: Family-*ism*, Circle-*ism*, Country-*ism*, Church-*ism*. All may be known by the prefix MY that ever accompanies them: *My* Family, *My* Circle, *My* Country, *My* Church. They all spring from the Abyss of SELF: *Self*-esteem, *Self*-love, *Self*-seeking, *Self*-parade. Their only remedy is: THE GOSPEL, more and more of THE GOSPEL—the Catholic Gospel of “OUR FATHER.”



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LETTERS OF CATHOLICITY.

"7 NORHAM GARDENS, OXFORD, ENGLAND, March 6, 1883.

"My Dear Sir:—

"It is always a great satisfaction to see the budding germs of the seed which one has helped to sow. I wish you all success in your endeavors after a Religion of Humanity, but Success, to be solid, must not be too rapid. The true religion of the future will be the fulfilment of all the religions of the past—the true Religion of Humanity, that which, in the struggle of history, remains as the indestructible portion of all the so-called false religions of mankind. There never was a false god, nor was there ever really a false religion; unless you call a child a false man. All religions, so far as I know them, had the same purpose; all were links in a chain which connects heaven and earth, and which is held, and always was held, by One and the Same Hand. All here on earth tends toward right, and truth, and perfection; nothing here on earth can ever be quite right, quite true, quite perfect, not even Christianity—or what is now called Christianity—so long as it excludes all other religions, instead of loving and embracing what is good in each. Nothing to my mind can be sadder than reading the sacred books of mankind—and yet nothing more encouraging. They are full of rubbish; but among that rubbish there are old stones which the builders of the true Temple of Humanity will not reject—must not reject, if their Temple is to hold all who worship in spirit, in truth, and in life.

"Believe me, as ever,

"Yours truly,

F. MAX MÜLLER.

"The Reverend M. K. Schermerhorn."

[Note.—See Second Volume of Prof. F. Max Müller's *Life and Letters*.]

"THE POLCHAR, ROTHIE MURCHUS, ABIEMORE, SCOTLAND, October 21, 1897.

"Dear Mr. Schermerhorn:—

"I have not forgotten our former correspondence with reference to the Memorial Church in Newport, R. I., and the best mode of turning to account for future generations the characteristics of Dr. Channing's thought and life. I rejoice to know that you are still engaged in the same work at an ulterior stage, and are bringing out this goodly volume in prosecution of it. I shall address myself eagerly to the study of it, if not too soon overtaken by 'the night in which no man can work.'

"But in my 93d year, moving through my tasks at the slackened pace of a spent life, how can I expect or promise to qualify myself for an adequate review of a Treatise so comprehensive as is this one.

"Though spared most of the infirmities of age, I find the still-increasing claims upon me,—apparently a man made up of leisure,—more than I can meet. I have to depend on the forbearance of my friends for the many involuntary neglects with which I have to reproach myself.

"I remain, with best wishes and thanks,

"Yours very truly,

JAMES MARTINEAU."

[*Note.*—Extract from a long letter written nearly at the close of his life.]

"2 EAST 91ST STREET, NEW YORK, March 14, 1905.

"Dear Mr. Schermerhorn:—

"I am greatly obliged for the two books you have sent me, 'Ancient Sacred Scriptures of the World,' and 'Renascent Christianity—A Forecast of the 20th Century.' The first I have purchased by the half-dozen several times and sent to friends. I shall not fail to take up the second book on the first opportunity. I thank you also for the 'Thoughts for the 20th Century' and for others of your publications sent me. It is a great work you are engaged in, spreading among the people the knowledge that not only all life is kin, but all truth is kin, and that all the principal religions are very much alike.

"Always very truly yours,

ANDREW CARNEGIE.

"Rev. Martin K. Schermerhorn."

The following citation from an address given by Mr. Carnegie at the opening of Carnegie House in Northampton, Mass., on April 12, 1905, is given by the *New York Times* in its issue of April 13, 1905:—

"I look forward to the time when a community like this will have no fundamental differences; when instead of having different denominations, you will all come to see that the theologies are many, Religion in its essence is one, and agree to come together as one united body, striving one with the other for the general good; so that in regard to the things of this world, being of one mind, you may also be of one mind with regard to the fundamental elements of those things of the Spirit about which men to-day differ and divide into sects—all traveling the same road."

Two weeks later, on April 26th, was publicly announced the gift of \$10,000,000 to provide annuities to College Professors, an express condition of which was that *no sectarian institution or person should derive benefit therefrom*. The same condition had been made relative to the numerous Carnegie Libraries and similar benefactions. A main object of all Mr. Carnegie's benefactions is to establish Universal Religion or a world-wide spirit of Catholicity.

INTRODUCTION.

CATHOLIC GOSPEL OF "OUR FATHER" PROCLAIMED THROUGH THE TESTIMONY OF UNIVERSAL HYMNS AND PRAYERS.



"BE READY ALWAYS TO GIVE AN ANSWER TO EVERY MAN
THAT ASKETH YOU A REASON OF THE HOPE THAT IS IN YOU,
WITH MEEKNESS AND REVERENCE; HAVING A GOOD CONSCIENCE."

—NEW TESTAMENT SCRIPTURES.



*"TRUTH'S JEWELS I HAVE TRIED, INDEED,
TO STRING, ANEW, UPON A SECTLESS CREED.
FOR MY ATONEMENT THIS ALONE I PLEAD:—
THAT TWO FOR ONE I CANNOT READ."*

—PERSIAN POET.



*"LET IN LIGHT—THE HOLY LIGHT!
BROTHERS, FEAR IT NEVER:
DARKNESS SMILES AND WRONG GROWS RIGHT:
LET IN LIGHT FOREVER!"*

—WHITTIER.



- Sectarian:* Your theories are only speculations !
- Catholic:* So are your theories only speculations.
- Sectarian:* But yours are opposed by the beliefs
of the overwhelming *Majorities* of
the present, as of all the past !
- Catholic:* And yours are opposed by the beliefs
of the most saintly *Sages* of all the
past, as well as of the present.
- Sectarian:* But yours are so unreasonable !
- Catholic:* We hope they do not seem more
unreasonable to you than yours do
to us. However, let us not condemn
nor reject without thoughtful, loving
and patient consideration ; but let us
say, each to the other : "Smite, if
thou must, but first listen !"



*"Like Galileo, watch we for a star.
Patience ! It sweeps not yet into our ken :
We need an instrument greater by far.
Patience ! We'll seek it ; and—we'll see it then."*



INSCRIPTION.



EACH GREAT RELIGIOUS TEACHER OF THE WORLD HAS GIVEN SPECIAL EMPHASIS
TO SOME ONE WORD.

Zoroaster's main word was RENUNCIATION,
Manu's was JUSTICE, Confucius' was MODERATION, Gautama's was SELF-DENIAL, Moses' was HOLINESS,
Socrates' was REASON, Plato's was HARMONY, Epictetus' was SELF-RELIANCE,
Antonius' was EQUANIMITY, Plutarch's was HOPE, Jesus' was LOVE,
Paul's was FAITH, Mohammed's was SUBMISSION.

ASKS AND ANSWERS GOETHE:

"TO WHICH OF THESE RELIGIONS DO YOU BELONG? TO ALL,
FOR ALL TAKEN TOGETHER CONSTITUTE TRUE RELIGION."



JESUS OF NAZARETH SAYS:

"BUT THE HOUR COMETH, AND NOW IS, WHEN THE TRUE WORSHIPPERS SHALL WORSHIP
THE FATHER IN SPIRIT AND IN TRUTH; FOR THE FATHER SEEKETH SUCH
TO WORSHIP HIM.....WHEN YE PRAY, SAY: OUR FATHER."



*To all, of every nation and religion,
who seek to adore and obey the Supreme One as "Our Father,"
and who, in sincerity, offer worship to Him alone,
This Book is Inscribed.*

APOLOGIA.

Five years ago the work of preparing this book of Catholic Worship was commenced. The author then had no idea of including even one Hymn composed by himself. His purpose was to select two hundred or so out of the thousand or more of Hymns already in common use and *adapt* them, both in phrase and in thought, to the two words *Our* and *Father* which open and characterize that one Universal Prayer which is the Catholic Gospel as given by the Man of Nazareth; but not more than about one hundred from all the Hymnals could he find that were capable of being so *adapted*. Both the words and the thought "OUR FATHER" so rarely occur in nine out of every ten Hymns in common use that it is impossible to *adapt* them to this or any other Catholic Gospel. Moreover, the central and all-essential thought of the Divine Immanence, or Indwelling Spirit, or Inner Light, is so entirely ignored or so feebly expressed in these "nine out of every ten" Hymns as to render them in every way unfitted for a place in a book of Catholic Worship. Therefore, what *seemed* the Spirit of the Holy One came upon the author saying, Write! and "straightway I was not disobedient" to the Vision. Throughout the whole five years little else was thought of or attempted; and the one hundred and nine newly composed Hymns included in this book are thus explained and apologized for. They are all imperfect and sadly unworthy their lofty theme. But they may, perchance, serve to "prepare the way" for others—and for others, and for others—more perfect and more worthy!

The *prolonged* and *personalized* nature of the Introduction is excusable on the ground that it is all and altogether essential to the right understanding and appreciation of the Hymns and Prayers which follow as a Book of Catholic Worship. The Introduction is an *essential part* of this book and unless thoughtfully and intelligently considered all that follows will be likely to confuse and mislead.

Suppose each drop of rain should say: So small a thing as I
Can do no good to the great earth, I'll tarry in the sky!
Suppose each sunbeam of the morn should in its fountain stay
Because, alone, its shining light cannot produce a day!
Go forth, O raindrop, help to form the earth-refreshing showers;
Go forth, O sunbeam, help to warm and light this world of ours!

ENCOURAGEMENTS TO EFFORT FOR CATHOLICITY.

The writer has many times met from his friends, and more frequently from his own sense of discouragement, during these two score years of pioneer effort in the cause of Catholicity, the common query: *What good will it do?* He can, even now, see good fruit widely appearing which in some cases he is able to trace directly to his own humble initiatives in the way of seed-sowing. Besides those indicated by the *Letters of Catholicity* already given, the following may be noted: —

1. With almost universal opposition and ridicule from the publications of the various Protestant as well as from those of the Roman, Greek, and Anglican "Catholic" sects the writer was led to project and to bring to pass in the year 1883 in the City of New York the first genuinely *Catholic Convocation* ever held, to which were impartially invited all the sects of every Religion of the World who could accept the words "Our FATHER" as a basis of Catholic Fellowship.

Fifteen years later was projected (by others) the World's Parliament of Religions, held in Chicago, concerning which hundreds of Newspapers published reports such as follow:

"Never since written history began has varied mankind been so bound about with Love's golden chain. The nations of the earth, the creeds of mankind, Buddhist and Baptist, Mohammedan and Methodist, Romanist and Confucian, Brahmin and Unitarian, Shinto and Episcopalian, Presbyterian and Pantheist, representing all shades of thought and conditions of men, have at last met together in the common bonds of sympathy, humanity and respect."

"*The time for a man to put on any airs of superiority about his particular religion is past.* Here meet the wise man, the scholar and the prince of the East in friendly relation with the rabbi, the missionary, the preacher of the West. They sit together in congress for the first time. This, it is hoped, will help to break down the barriers of creed."

"This first Parliament of Religions seems to be the harbinger of a still larger fraternity—a fraternity that will combine into *one world-religion* what is best, not in one alone, but in all of the great historic faiths. It may be that, under the guidance of this larger hope, we shall need to revise our phraseology and speak more of *Religious unity*, than of *Christian unity*. I rejoice that all the great cults are to be brought into touch with each other, and that Jesus will take his place in the companionship of Gautama, Confucius and Zoroaster."

"For seventeen days representative Christians of all denominations sat together in council with the representatives of all the various World-Religions of the Orient, who were repeatedly referred to in a complimentary way by the Christian orators as '*wise men from the East*' to whom God has revealed his blessed message of peace and hope."

"The theme announced for the last day of the Parliament was '*The Religious Union of the Whole Human Family*;' when would be considered 'The elements of *perfect religion as recognized and set forth in the different faiths*,' with a view to determining '*the characteristics of the ultimate religion*' and '*the center of the coming religious unity of mankind*.'"

"Literature with few exceptions—*all inspired literature*—stands squarely upon humanity and insists upon it on ethical grounds and for ethical ends, and *this is true Catholicity*. . . . A theology that insists on a transcendent Deity, who is above the world and spins the thread of its affairs, does not command the assent of those profounder minds which express themselves in literature; the poet, the man of genius, the broad and universal thinker pass it by; they are too near the *Indwelling One* to be deceived by such renderings of His truth."

"I would that we might all confess that sincere worship, anywhere and everywhere in the world, is true worship—if it be also as intelligent as each worshipper is capable of. . . . The unwritten but dominant creed of this hour I assume to be that, whatever worshipper in all the world bends before the Best he knows, and walks true to the Purest Light that shines for him, has access to the highest blessings of heaven."

2. The first attempt, so far as is known, to organize a *Catholic Church* on the universal basis of "Our FATHER" alone—with no doctrinal or sectarian term for the Supreme Being to be used in prayer, or hymn, or teaching—was made by the writer in Horticultural Hall of New York City in the year 1882-83.

3. The first *Catholic Bible* ever issued—so far as known—in which the form of the Christian Bible was retained and impartially extended to kindred selections from every other Sacred Book, was issued by the writer in 1883 under the title, *Ancient Sacred Scriptures of the World*. This volume, through two editions, retained the various sectarian names for the Supreme One—as Jehovah, God, Lord, etc. But, in these twenty years, so rapidly has the intelligence of the world opened the way for Catholicity that an entirely revised edition is now called for in which the name "Our FATHER" shall be the only name for the Supreme Being anywhere retained or used.

4. The first book of *Catholic Hymns* or *Prayers* or *Worship* ever issued on the universal basis of Our FATHER, alone, with no doctrinal or sectarian name for the Supreme Being included or retained, is the Universal Series of which this volume is one.—This also *so far as the author knows*.

[This enumeration may seem like boasting. But for one who has endured "perils and stripes" for two score years in the fore-front of the unpopular cause of combined *Catholicity and Rationality*, it is as excusable as was the enumeration of him who said: "No man shall hinder me from this boasting in the regions of Achaia."]

CATHOLIC INTERPRETATIONS.



The writer grew up in a "straitest sect" of trinitarian Christianity. Before his college days even, but particularly during his theological seminary days, he began to realize the non-catholicity or essential sectarianism of the very names, to say nothing of the common teachings and methods, of all the Protestant sects of which he had any knowledge. In due time he widely visited, in Europe as in America, and hundreds of times devoutly attended the public worship of, the so-called Catholic Churches—Roman, Greek, Anglican—but found them all even more non-catholic, more essentially sectarian, than were the various Protestant sects with which he had, for years, been widely familiar.

Sincerely desiring to remain among the excellent people who were his kindred and personal friends he tried, long and devoutly, to retain at least the "old bottles" of sectarian words, formulas, and forms. Long and devoutly he practiced *esoteric* traditions of "mental reserves," "double meanings," "private interpretations," etc., for the *Denomination's sake*, or the *Church's sake*, or *Christianity's sake*—at the sacrifice of Truth's sake, Humanity's sake and the ALL-FATHER's sake.

He did all this "ignorantly and in unbelief"—therefore has he "obtained forgiveness"; but on the condition written, as with a pen of fire, on his conscience: Never again, by the use of any word or form, sacrifice the ALL-FATHER, and Humanity and Truth to any denomination, or church, or creed. This is the law of all genuine Catholicity, as the writer has grown to believe; and no teaching, book, institution, or person that fails to conform to it can rightly be called Catholic. "When ye pray say Our FATHER—Whosoever strives to do the will of the FATHER, the same is my brother, and my sister, and my mother." On such reasonable and catholic teachings as these a little band of FATHER worshippers, and Humanity lovers and Truth seekers of nineteen centuries ago began to build a Catholic Religion. Broad and strong did they lay its foundation. But such a self-repressing and sect-rebuking Catholicity was many centuries in advance of the times. As yet Soul-Evolution in the world had produced only here and there an individual, or a little group of individuals, so spiritually-minded as to rise above the selfishness and bigotry of Sectarianism—which is only a religious form of *self* interested partisanship. Therefore, with the exception of these occasional individuals and groups of individuals, the whole religious world continued to cherish Partisanship. To this day and over the whole earth, Truth is sacrificed to a system, the ALL-FATHER to a sect, and Humanity to a dogma or a creed, by every religious party.

But the twentieth century has opened with brighter auspices. Again the Songs of Angels are heard proclaiming, more loudly and widely than ever before, "Peace on earth and good will to men." The listening and rejoicing "individuals" all over the earth have become an innumerable multitude. The combining and coöperating "groups of individuals"—the most cultured and excellent men and women of the earth—who are

whispering the Catholic Gospel and eagerly awaiting opportunities to widely proclaim it, have also become innumerable companies. The whole civilized world has now become as a "field white to the harvest" of that Universal Intelligence and Love which are essential to a truly Catholic Religion, a genuine Catholic Church.

As a glad and hearty response of one individual to this renewed Angels' Song, with which all the heavens above and earth beneath are now resounding, this book has been prepared and is now proffered. The inspiration and joy experienced in its preparation has already been an unspeakable compensation. Should its devout use impart a like inspiration and joy to even one other individual, its proffer to "whomsoever hath eyes to see and ears to hear" will be amply justified and rewarded.



CATHOLIC EXPLANATIONS.

THE CATHOLIC GOSPEL PROCLAIMED THROUGH THE TESTIMONY OF UNIVERSAL HYMNS.

I.

Among cultivated or high-thinking people the most ancient name for the Supreme Being was FATHER-MOTHER. In very ancient Chinese inscriptions we find this thought in FA-MU; in most ancient Hebrew in HA-WAH, or YAH-VEH, or JAH-VAH—later corrupted into Jehovah, God, Lord, etc.

The same, doubtless, was the original meaning of the Egyptian JE-HOI, or IS-IS; of the Sanscrit DE-VAS; of the Hindu BRAH-MA; of the Persian ORO-MAS; of the Greek DI-OS; of the Latin JO-VIS; of the Arabian AL-LAH.

The barbarous Hebrews, both pre-historic and historic, "knew me not by my name YAH-VEH, FATHER-MOTHER," said the Voice to Moses. Of the barbarous or spiritually depressed people of every age, nation and form of religion the Voice says the same, to-day and always. Nevertheless the true name and the only reverent one for the Supreme Being is that, in whatever form of letters or of symbols expressed, which lovingly embodies the thought FATHER-MOTHER.

As a shorter and more convenient term—though always with the same compound meaning—Jesus, in common with other greatest teachers of the world, used only the name FATHER.

"HEAVEN-FATHER was the name of the One Supreme Being among the earliest Aryan races, whence all races and religions have come," says Prof. Max Müller.

The *Contemporary Review* for January, 1905, has a strong argument for the Divine Feminine as a constituent and eternal part of the universe, from which are the following extracts:—

"There has always been a deep feeling in the human race that the doctrine of the Divine Fatherhood did not fully meet human needs or satisfy human yearning. Human beings, especially at moments of grief and anguish, crave for the sympathy, the gentleness, the tenderness of Motherhood. This gentleness, tenderness, sympathy must in some way, men thought, be resident in the Divine Being. The Romanists endeavored to meet the craving by enunciating the dogma of the Virgin Mother of God. This introduced the attributes of feminine tenderness and sweetness into Divinity, or what was regarded and worshiped as Divinity. We know how, for century after century, the Southern nations, especially the women of the Southern nations, have found comfort and help through believing that their sorrows are sympathized with and their burdens shared by the tenderly loving heart of the Virgin. It is the same idea—the same inward presence has produced it—the idea of the Divine Femininity."

"Frederick Robertson recognized the necessity of seeking and finding the feminine element in Deity. But his traditionalism led him to assert that it should be sought, not in the Virgin Mary, but in Jesus; the tenderer side of whose character provides us, he thought, with the needed blending of the feminine and the masculine in the Deity."

"But a higher teaching is given by such men as Theodore Parker, whose beautiful prayers were always addressed to the *Father and Mother of the Universe*. Those who have known what a mother's love really means will never be content without ascribing the tenderness of Motherhood to the Divine Being. . . . We may be pretty confident that a universe containing no feminine life-vibrations would either be an impossible universe, or, if possible, it would be a universe of an inferior and degraded type."

"All most highly elevated and refined natures do, in effect, combine the masculine and feminine attributes. Mere maleness is not a noble thing; it is a coarse and crude thing. From its universal application to the Deity as *Jehovah, Jove, God, Allah, Lord, King*, etc., all evil things have sprung: wars, greed, cruelty, injustice, falseness, corruption. Human history may, from the religious point of view, almost be regarded as a record of the long striving of the Divine Feminine to penetrate with its pure sunlight the gloom and darkness accruing from the lusts and wickedness of men who have insisted on creating the Supreme Being in their own harsh and hideous 'image and likeness' and calling Him by such *masculine* names as those just mentioned."

Even the name FATHER, so tender and *motherly* upon the lips of Jesus and kindred teachers, is, to this day, almost universally used in an arbitrary and pitiless sense. The writer retains it in its *motherly* sense; and excludes every one of the essentially *sectarian* as well as *masculine* names above enumerated.

II.

No higher thought or better name ever was or ever can be for what we now scientifically and philosophically call the Universal Consciousness, or the Immanent Divinity, than the word Immanuel. Immanuel means Divine Immanence—not Divinity *with* us, but Divinity *within* us. The Gospel, both prophetic and actual, was: "Thou, FATHER, in me and I in Thee"—as the prayer of all holy men and the aspiration of all who desire to be

holy. Jesus of Nazareth, more than any other man of whom history tells us, led the way toward this Ideal for all Humanity; therefore was he, in a special sense, Immanuel. But what Jesus was all may become; and this glorious possibility is what we proclaim as The Catholic Gospel. All men may be, and all should be, Immanuel. "Thou, FATHER, in me and I in Thee" is the common privilege and should be the common prayer of all aspiring humanity. To believe this is to believe the Gospel, and to preach it is to preach the Gospel.

III.

The word Catholic has the essential meaning of liberal, impartial, inclusive, and hence universal. A form of government, a code of laws, a system of science or of philosophy, an institution or a movement of any sort must unfailingly be liberal, impartial, inclusive, and hence universal, before it can rightfully be called Catholic; it must build on nothing less than Universal Principles—principles which all of the more intelligent people of every race and nation of the earth can consistently acknowledge and accept.

Whosoever appropriates the word Catholic to himself, or to his thought or institution, in any less liberal, impartial, and inclusive sense than this, consciously or unconsciously, is a deceiver. To assume a popular term for popular effect without scrupulous conformity to its essential meaning is, in Religion as everywhere else, to act the part of "a thief and a robber."

Therefore all such terms as "Christian" Catholic, "Roman" Catholic, "Greek" Catholic, "Anglo" Catholic are as false as would be the terms "Buddhistic" Catholic, or "Indian" Catholic, or "Mohammedan" Catholic, or "Chinese" Catholic. Any use of the word Catholic which limits it to any nation, cult, or creed whatever renders it false; for it can only be truthfully applied to universal principles and institutions, or to principles and institutions that are accepted by *the more intelligent people of every race and nation of the earth*.

The more intelligent people of every race and nation of the earth accept the teaching of One Supreme Being whom they, in various ways, adore as FATHER. This therefore is a genuinely catholic teaching; and any church, institution, worship, or book founded honestly and intelligently upon this teaching *alone* must be genuinely catholic. So long as nothing more, either of doctrine or of ritual, is added to the teaching and the *essential inferences* of One Supreme Being whom all may reasonably address as FATHER, any church, institution, worship, or book which is honestly and intelligently founded on this teaching (and its essential inferences) has a right to call itself Catholic.

Of course every rule has its exceptions. Of "the more intelligent people of every race and nation of the earth" some have no religion at all; but all who have a religion may cordially accept the teaching above stated, as fundamental, together with its "essential inferences." So far as it goes all, from Pantheists and Polytheists to Tritheists and Dualists, in some genuine sense may accept this teaching and its "essential inferences," in common with all Monotheists.

One Supreme Being whom all may reasonably address as "FATHER" and to whom reasonable adoration and service are due—this is the common basis of all the Religions of the World. Every intelligent sect, even, of every religion joins in this common basis and finds it acceptable so far as it goes. All reverent and reasonable prayers, ascriptions, and hymns addressed to One Supreme Being as the Universal FATHER can be consistently used by even the most illiberal devotee of any of the intelligent forms of religion upon the whole earth; so far as they go they are universally acceptable.

But the Sectarian insists upon going farther; and just in proportion as he does this (just in proportion as he adds either words or rituals to the Universally Acceptable Teaching and Worship of the "more intelligent" Religions of the World) he becomes a Sectarian and forfeits the right to call himself catholic.

If there be any teaching, term, or single word in this book that cannot be received as "universally acceptable," in the sense now explained, let it be rejected as sectarian and not catholic. But if the Hymns, Prayers, and Scriptures herein contained—composed or adapted, for the most part, from all devoutest and most intelligent thought of the world—reasonably express the fundamental convictions and aspirations of the more intelligent adherents of the so recognized Great Religions of the World, then are they entitled to the name Catholic.

If any church—two or more gathered in the FATHER'S name—using this or any similar book, as a help or guide to instruction and worship, shall add words or rituals essentially opposed to the Common Basis of all the Great Religions of the World, then and proportionately, that church will become sectarian and will have no right to be called catholic.

IV.

The word Gospel has the essential meaning of Good News or Glad Tidings. Any message or proclamation that is really good news or tidings glad is a gospel. As used in the New Testament the word meant the good news or glad tidings of the Universal FATHERHOOD and the Universal Brotherhood. And this, with whatever that message or proclamation implies essentially, is its meaning—and its only meaning—now or ever.

The substance of all that Jesus taught and of all that his disciples went everywhere proclaiming as the Gospel—the Good News, the Glad Tidings—was: The Supreme One is our FATHER and all men, everywhere, are His children; no favorite or "chosen" ones has He, but every man and woman upon earth may share His equal love and care on the one impartial condition of striving to have a pure heart and a clean life. This was the message of the Gospel; this was the proclamation of Good News or Tidings Glad. And this is the *Catholic Gospel*. If this book, or any phrase or word in it, proclaims any other Gospel than this "let it be accursed."

V.

The word Proclaimed has the essential meaning of the glad privilege as well as sacred duty of every one who believes the Good News of the Universal FATHERHOOD and the Universal Brotherhood to spread it abroad, lovingly and rejoicingly. Not to do this is to

forfeit the right to claim the message for one's self ; is to forfeit the "equal love and care" of the Universal FATHER who, in our very instincts, has implanted a desire to publish all good news and to bring everybody to the enjoyment of whatever we enjoy. Whosoever, therefore, does not eagerly and lovingly proclaim this Gospel has no right to claim part or lot in it.

VI.

The word Testimony has the essential meaning of a Method of Proclaiming the Gospel. All who have truly received it must proclaim, cannot restrain themselves nor be restrained from proclaiming it ; but the methods are various and every one who is wise will use the method best suited to his or her individual gift and opportunity. Whatever may be the method one feels moved by the Indwelling Spirit of Truth to adopt for the proclamation of the Gospel is his or her suggested "testimony"; and, in so far as it may be wisely and devoutly followed, will be approved by the FATHER whether approved by men or not. As there is a "variety of gifts," so is there an equal variety of "testimonies," and whoever "despises" even the least of them—either in one's self or in others—"despises" the FATHER who gives them to every one "each according to his several ability."

VII.

The word Hymn (or Song) has the essential meaning of Rhythmic Vocal Utterance. In what we call Religious Teaching it holds the relation to plain vocal utterances that, in Literature, poetry holds to prose. What we term the Testimony of Song, is a rhythmic or poetic method of proclaiming the Gospel. In every great religion of the world and in all ages it has been a main method of promulgating whatever has been held as highest or most sacred truth. In particular the religions of the Old Testament and of the New were largely planted and proclaimed through the Testimony of Song. "The morning stars sang together, and all the sons of the Eternal One shouted for joy" at the inception of the former ; the Angels' Song of "Peace on earth, good will to men" introduced the latter ; while all adown the ages and over the whole earth wherever Glad Tidings have been effectively proclaimed the Testimony of Song has been a recognized if not a main instrumentality.

But "we have this treasure in earthen vessels"; and so "earthen" have the "vessels" often become that it has seemed advisable to repress, and sometimes to altogether disuse, this Testimony of Song. Such was the case two centuries and a half ago, when The Religious Society of Friends took its rise. That form of religion was a genuine revival of the simple religion "pure and undefiled" taught by Jesus of Nazareth and proclaimed by his disciples as the Good News or the Gospel.

Jesus of Nazareth and his disciples had not discarded the Testimony of Song, inasmuch as in their day it had not been so deeply dishonored and degraded. The dignified as well as devout Psalms and kindred hymns were the only Songs of Testimony then in use among the Jews—notwithstanding their otherwise sad and wide-spread spiritual degeneration.

We say "kindred hymns" meaning that the dignified as well as devout spirit of the Psalms as yet characterized whatever Rhythmic Vocal Utterances were commonly accepted

in the worship of the synagogues, which then filled Jerusalem and were scattered all over Palestine and its adjacent territories. Such Rhythmic Vocal Utterances were those referred to in such New Testament passages as: "When they had sung a hymn, they went out into the mount of Olives." "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts." "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts."

But with the degeneration of religion by the introduction of rites and ceremonies, and dogmas and creeds, and all manners of "heathen" superstition, this Testimony of Song proportionately degenerated. From the third century to the seventeenth the *reversion to type* continued till the prevailing Rhythmic Vocal Utterances, in common with all other parts of public worship, had become so unbearably stupid on the one hand or so hopelessly sensuous and worldly on the other that no truly spiritual mind could derive from them anything but hindrance and harm.

"The darkest hour is just before the break of day." So was it in the middle of the seventeenth century when that renascence of First Century Christianity—ridiculed as Quakerism—known as the Religious Society of Friends took its rise. Its leaders for more than a century were, nearly all, of the most highly spiritual as well as most deeply thoughtful and sincere classes of men and women. As such they believed it essential as well as expedient to entirely discard, for an indefinite period, deteriorated methods and degraded customs of the prevailing religion; among them the Testimony of Song. "Psalms and hymns and spiritual songs" were no longer "sung" because all "singing" in those days was either so stolid or so sensuous as to be utterly incapable of communicating or expressing a genuinely spiritual thought or aspiration. "I am weary to bear them, my soul hateth them, I will not hear"—was the Voice from Heaven that came to those prophets of the Inner Light, those messiahs of the Indwelling Spirit, denouncing the stupidities and the sensuousness of the prevailing worship in general, but of its popular singing "in particular."

Nevertheless, these spiritualized leaders of the newly spiritualized religion did not, could not, entirely discard Rhythmic Vocal Utterances as a "testimony" through which to proclaim their newly resurrected Gospel. A sort of Gregorian measure attached itself to their highly poetic, because so highly spiritual, speech—both in preaching or in "testifying" and in prayer—so strongly and widely as to raise all their vocal worship into a veritable Testimony of Song. Through them the Spirit voiced its message in such lofty strains that the testimonies and prayers rose, irrepressibly, into veritable poems and songs. So it was that for nearly two centuries all the most spiritual and effective leaders in the Religious Society of Friends retained the Testimony of Song, after all, and in its most spiritual and effective form. For those degenerate times and for that transition period that form of Song Testimony was wise and good.

But now two new conditions have arisen. *First:* The "intoning"—or the "sing-song tone" as it was scoffingly called—has passed from common use and acceptability among all the more intelligent and progressive Societies of Friends; and, with its passing, has come a steady and sad decay both in interest and in spiritual effectiveness. The songs of

the world have moved the world, for good or for ill, more deeply and persistently than has any other single agency. In some form the Testimony of Song must, unquestionably, be revived and continued among the Societies of Friends or else their days will soon be numbered and others will take their crown.

[The writer's maternal ancestors for many generations were Progressive or Unitarian Friends and this book is prepared, primarily, for the use of those who, in spirit if not in name, belong to this spiritual and reasonable religious faith. With great gladness have been received cordial assurances from leading members of the Religious Society of Friends that it is entirely in order, in Meetings for Worship, to sing as well as to speak one's Testimony—if the singing be simple and informal as well as spiritual and in keeping with the reasonable views or teachings of the Progressive Friends. These "assurances" include the following printed in the *Friends' Intelligencer* of Philadelphia, third month 18, 1905:—

"As to the singing of psalms the case is just the same as of preaching and prayer. We confess this to be a part of Divine worship, and very sweet and refreshing, when it proceeds from a true sense of Divine love in the heart, and arises from the influence of the Spirit, which leads souls to breathe forth either a sweet harmony, or spoken words suitable to the present condition. But as for the formal customary way of singing, it hath no foundation in Scripture, nor any ground in true Christianity.

ROBERT BARCLAY."]

A *second* new condition is: the general revival, both of intelligence and of spirituality, in the quality of "psalms and hymns and songs" that is now taking place among us. A thorough expurgation of all the old and so-called "popular" hymns and songs, as well as of the Psalms, is slowly but widely being made. The more intelligent and spiritual of all religious names are demanding that there shall be placed before them only such spiritual and charitable sentiments as those contained—for example—in the psalm "The Lord is my Shepherd" and in the hymn "Nearer my God to Thee" and in the song "Lead Kindly Light." And of such psalms and hymns and songs there are already so many that are *adaptable* to correspondingly intelligent and spiritual Rhythmic Measures or *tunes* that even the most prosaic of the "Quakers" who are truly aspiring to higher intelligence and spirituality combined—for the rest of the world as well as for themselves—ought to find material in them enough to inspire their ears into hearing gladly, if not their lips into voicing effectively, these Glad Tidings through the Testimony of Song.

But in order to answer acceptably to the high intellectual, as well as spiritual, ideals of that truly Catholic Worship which such ancient teachers as Jesus and Paul promulgated, which the Religious Society of Friends began to revive, and which now await a broader and fuller revival, it is essential that there should be made enlargements as well as expurgations—additions as well as adaptations—in our "psalms and hymns and spiritual songs."

A widely honored teacher of literature in one of our oldest and most famous Universities, who had made an impartial study of Hymnology, recently said: "So far as intelligence and spirituality are concerned the larger portion of hymns in all of our popular collections are not worth the paper they are printed on: sentiment, instead of intelligent aspiration, and sensuous imagery, in place of spiritual ideals, are what they chiefly present and must chiefly stimulate." Undeniably is this true. From the "fountain filled with blood" to the "hell of endless fire" does their sensuous imagery range; while the perpetuation of semi-heathen rites and the promulgation of sectarian dogmas seem to be their chief purpose and aim.

After this notable critique of the Yale College Professor met the writer's eye, some ten years ago, he set himself to making a similar study. Every well known collection of hymns now in general use was examined, patiently and impartially. The conclusion was the same in substance and with this extension: Even the comparatively few of genuinely intelligent and spiritual hymns retain such sectarian names for, and superstitious conceptions of, the Supreme Being as to render their unchanged use impossible for any truly catholic worshipper who, in these days of wondrously increased Divine Revelations, is both thoughtful and sincere. Perhaps we do not overstate the scholarly and reverent verdict of the present era when we affirm that, in nine out of every ten of the popular hymns found in the popular Hymnals the poetry is doggerel, the music is jingle, and the doctrines are a combination of both "to a degree that renders them irreverent as well as senseless for an intelligently devout person to read or to sing."

In all of the many Hymn Books closely examined, those of three or four recent and small denominations excepted, the prevailing name for the Supreme One is Jesus, or Christ, or Jesus Christ—the names FATHER and Spirit in nearly all cases being far less frequently used; in some cases so infrequently as to suggest the question: Have they heard that there is a FATHER or a Spirit? Thus the larger portion of the prevailing hymns are those of *Jesus Christ Worship* and cannot be used by any intelligently conscientious person who seeks to "worship Him who is Spirit" according to the instructions of that greatest of all catholic teachers who said: "When ye pray say, Our FATHER."

But, omitting all these hymns and selecting the few that offer worship to the Supreme Being alone, the writer became painfully impressed by the fact that rarely one responds to the instruction and example of him who said: "When ye pray say, Our FATHER," and who himself exclusively used that name in all his worship. Even such names as God and Lord were never used by Jesus in any recorded prayer or ascription of worship; as if he especially sought thus to teach true Catholicity and to establish a truly Catholic Church.

It has become therefore a necessity for whoever would be a true Catholic and help to build a truly Catholic Church by using, among other agencies, the Testimony of Song, to do six things—yes, and seven. *First*, disuse entirely all "psalms and hymns and songs" that are essentially superstitious in their thought or sensuous in their imagery; *second*, so expurgate all that are retained for use that not a sectarian phrase or non-catholic word shall be left to confuse and divide; *third*, compose or adapt new hymns and songs filled with the living sentiments of genuine spirituality and catholicity; *fourth*, let no one be expected to join in the public use of these Testimonies of Song but such as are sincerely and intelligently "moved" thereto; *fifth*, in all song, as in all speech, let it be deemed "the sin against the Holy Spirit" to utter a word with the lips that does not correspond to the honest conceptions of mind and heart; *sixth*, let no unspiritual "music" either of voice or of instrument be used for the Rhythmic Utterance of the "psalms, and hymns, and spiritual songs."

To these *six* present and prospective necessities we should add this as a *seventh*: "When ye pray say: FATHER," not only, but also, "Our." Never is it "I," nor "My" or "Mine," nor "Me," in any truly Catholic Worship but always, We and Our or Ours and

Us; so taught Jesus and so have taught all the great catholic teachers of the world. In all the popular Collections of Hymns there is a singular failure to follow this primary injunction of Jesus—"When ye pray say Our FATHER"—"Our," as well as "FATHER." With strict and conscientious reference to these *seven necessities* have been composed, or adapted, every "psalm and hymn, and spiritual song" admitted to this collection. Should any stanza, line, or word be found to fall short of the rules of intelligence, spirituality, and catholicity above indicated let it be ascribed to oversight and not to intention.



CATHOLIC RELIGION AND WORSHIP.



"It matters not what we believe, if we believe it and it's the best we are capable of." But we must *believe* it, and it *must be the best we are capable of*.

What would any earthly father—even the Czar of Russia or the Emperor of China—think of his own children coming into his presence with forms and ceremonies similar to those commonly offered to Him whom Jesus taught us to address with the simple words, "Our FATHER!" What sternest tyrant could tolerate his own children pleading for mercy "in the name of thy favorite son, through whom alone we hope for acceptance and forgiveness!" But such is the common "worship" we see and hear everywhere.

After listening for three days to addresses and sermons, at a recent sixty-fifth anniversary of his theological *alma mater*—the widely known and truly progressive Union Seminary of New York—not a sentence of which had failed to express a world-wide Catholicity acceptable to every intelligent worshipper of "Our FATHER" as the One Supreme, the writer examined the Chapel Hymnal used exclusively in all the public religious services of the Seminary. After the examination he inwardly exclaimed: Where is "Our FATHER"! Is He "on a journey," or, perchance, "asleep" with none to "call aloud and waken" Him? Thirty-six hymns began with the words Jesus or Christ, while only nine began with "FATHER," and fifty or more references throughout the large book were made to the former where one was made to the latter.

Recently attending the Chapel Services of one of our largest and most famous Colleges, so "liberal" as to invite "eminent" preachers of all denominations to serve as its chaplains, the writer—who himself had occasionally served as chaplain in former years—after seeing and hearing some such "worship" as this, opened the *New College Hymnal* and found a large number of such Hymns as the following:

FIRST.

"Holy, holy, holy, Lord God Almighty;

God in three persons, blessed Trinity!"

SECOND.

*"Jesus is God, the solid earth**The Godhead of Our Lord."*

Nearly all of the hundreds of hymns were thus, directly or indirectly, addressed to Jesus as God; and nearly all, directly or indirectly, taught that the atoning blood and merits of Jesus is man's only refuge or hope. From this service and survey the writer retired inwardly exclaiming, in the words of one of our great reformers: "Where is Our FATHER! Is He dead?"

From familiar converse with several of the thousand or more persons who joined "with their lips" in these services the writer had reason to know that such worship and hymns could not possibly be, in their cases, sincere—were compromises with officialism or with sectarian propriety. To such worshippers it was that the honest and fervent Paul addressed his rebuke: "What shall I do then? I will pray with the spirit, and I will pray with the *understanding* also; I will sing with the spirit, and I will sing with the *understanding* also." Or as Emerson more compactly delivers the holy message: "Accept the fertile truth, instead of the solemn customary lie....the soul is lost by mimicking."

If such be the Hymnals still used in two of our highest and most progressive educational institutions there surely is a pressing call for this and all other similar attempts to produce a genuinely Catholic Hymnal upon the non-sectarian and universal basis of him who said: "When ye pray say, Our FATHER."

Should Buddhists, Mohammedans or any other of the great sectarian religionists become so "liberal" as to invite "eminent" Christians to preach in their temples, and then and there environ them with rituals and hymns declaring "God in four Persons" or "God in six Persons"—"Gautama is God" or "Mohammed is God"—"By Buddha's blood and merits only can men be saved" or "By our Holy Prophet alone may men approach to God," etc., the liberality would be entirely similar to that of the sectarian Christians who insist upon the doctrinal rituals and hymns still everywhere prevailing while inviting to preach "eminent" men who are known to disbelieve and discard the sectarian doctrines so repeatedly affirmed in those rituals and hymns. *Genuine Catholicity prays and sings only, as Jesus taught, "Our FATHER."*

The old story of what the pagan skull told St. Marcarius of Alexandria is suggestive:—"Deeper in hell than adulterers, thieves, murderers even, were the souls of the multitudes who, when on earth, in their religion and worship—for the sake of compromise and peace—said with their lips what their hearts did not believe." Which pagan skull might well have been that of him who composed the famed couplet (on those most sacred of all subjects, Religion and Worship):

*"Who dares think one thing and another tell,
My soul detests him as the gates of hell."*

In religion and worship, as in all other subjects, one *need not speak*—may remain silent; but, choosing to speak, if even one consciously untrue or insincere word is uttered that

utterance is profanity, taking the Name of the Holy One in vain—as the New Testament sentence states it, “Thou hast not lied to men but to the Holy One.”

Numa built in Rome a *Temple of Sincerity* as a standing rebuke of the countless Temples of Insincerity and to teach men the impiety of *Make-Believe*—of hypocrisy or insincerity—in matters so sacred as those of Religion and Worship. All over the earth to-day, from city to hamlet, are needed such temples.

In two lectures just now delivered before the University of Berlin a learned Professor of the University of Jena said:—“Our next step must be to revolutionize the common religious teachings of mankind, beginning with those of Papacy, which is one of the greatest delusions that ever dominated the world of thought.”

This is but an impassioned demand for what Dean Milman long ago suggested:—“Christianity has been tried for eighteen hundred years, it is now time to try the Religion of Jesus.” This statement should be extended:—*All over the earth sectarian religions, great and small, have been tried for thousands of years; it is now time to try Unsectarian Religion, based on the universal words, “Our FATHER.”*

The eminent and excellent Dr. Osler in a recent address to Physicians said: “It is time for a fusion of the schools.... squabbles about drugs should no longer separate men with the same hope.” Squabbles about dogmas—names, symbols, forms—have separated the Religious World from the beginning, with what direful results! It is high time for the union of all men who believe in a common FATHER and hold a common Hope.

The constantly and universally boasted-of fact of costly and ever-increasing *buildings* called Churches, Temples, Mosques, etc., furnishes not the slightest evidence of the genuineness or *spiritual* worth of Christianity or of any other religious sect. “In proportion to the deterioration of Religion has ever been the increase of its temples and priests,” affirms a profound historian. In the Talmud we read that, at the time of Jesus, Jerusalem and all Judea were adorned with numerous costly synagogues—in addition to the magnificent temple thronged with worshippers. Every third man was a Doctor of Divinity (or Rabbi) and priests swarmed everywhere. In Jerusalem alone lived 24,000 priests, in Jericho 12,000.

The same conditions of external religiousness prevailed over the whole Roman Empire then that prevails over the entire world to-day: numerous, magnificent, and constantly increasing *temples* thronged with devotees; but Religion in decay. Ritualistic piety substituted for heart-purity and life-righteousness, while the vast majority of every population are practically uninfluenced by it; the more highly educated and moral classes ignoring it altogether. Religion has no essential connection with *buildings* dedicated to Religion, though they should adorn every street corner and every village of the earth. Religion is *heart-love* for the common Heavenly FATHER conjoined with *life-love* for the common Human Brotherhood; and all else is mistaken or a pretense.

Is there a present opportunity for this genuine Religion and for the simple, Unsectarian Worship which it proclaims? One statement of a universally suggestive fact is the only needed answer: The statistics for New York City in 1904, compiled by a committee of the Trinitarian Protestant Churches, show that of the total population given as about 4,000,000

more than half are Romanists and Jews. Of the *smaller half* who are *ranked* as Protestants the greater number (1,087,762) attend no church and only 351,698 are church members. *A million and a half out of two million unreachd* by Sectarian Protestant Christianity, in the City of New York.

Extend the proportion to all the earth and to all forms of sectarian religion and we shall find that only about one person out of six is *reached*; and, as other statistics show, that among these five out of six *unreachd* are a large proportion of the most moral and cultivated people of the world. If these multitudes of moral and cultured *unchurched* are ever drawn to any Worship or Religion it must be to one entirely unsectarian or universal.

To these universally prevailing and rapidly increasing *unchurched* classes, almost exclusively, this book appeals. It makes no appeal to, and expects no favor from, those determined sectarians, of whatever name, who insist upon retaining their *ism* or their *ist* together with usages and words that pertain essentially to doctrinal and ecclesiastical partisanship. The author sends forth this book, as he has sent all that have preceded it, with no dream of worldly profit or of human praise. His faith and hope are simply those of the ancient proverb: *Cast thy bread upon the waters, and thou shalt find it after many days.*



A CATHOLIC CONFESSION.



“If we confess our sins the Holy One is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”

The writer remained for three years, at the opening of his ministry, as a pastor of the sectarian Denomination in which he had been brought up and educated. From the beginning he openly, by spoken and printed explanations, declared his Catholicity; yet his conscience so rebuked his duplicity in the use of traditional forms and words that were there essentially required, but to him were no longer true, that he quietly withdrew and identified himself with a Denomination more nearly Catholic than seemed any other then existing.

After fifteen years of constant pastorates in this small but cultivated and devoted Church, its persistent popular oppositions, many difficulties, and slow growth combined to influence adhesion to another Denomination which, though one of the oldest, was then beginning to be known as “*the Broad Church.*” Openly declaring, again, his Catholicity as substantially unchanged, the writer spent twelve years of constant pastorates in this new relation. But again his conscience so rebuked and scourged his duplicity in saying with his lips what both his head and his heart rejected that, after all these years of torment, he resumed (as quietly and as lovingly as possible) the genuinely Catholic position before the Holy One, as before the world. Had he longer refused to do this his refusal would have been, for him, the *Sin Against the Holy Ghost.*

What others do, or may do, in the way of duplicity with, what they call, “a good conscience” is not for any honest soul to ask. “WHAT IS THAT TO THEE! FOLLOW THOU ME.”

A CATHOLIC EXPERIENCE AND SUGGESTION.



Many of the hymns and all the prayers in this book of Universal Worship assume the possibility and privilege, common to all mankind, of becoming a partaker of the limitless perfection and power of Him whom we call "Our FATHER." Lest this assumption should seem either irreverent or misleading the following is added, as a close to this Introduction:—

Fifty years ago, even as a precociously religious boy of fourteen, the writer began to meditate upon and plead such Gospel promises as "nothing shall be impossible to you" and "the things that I do shall ye do also, nay, and greater things shall ye do." But from the first, as increasingly to this hour, it was understood that only the "pure in heart" who "hunger and thirst for righteousness" and who fervently aspire to be "perfect even as our FATHER is perfect" had any right to plead these or similar promises. When the study of Emerson's writings began, while yet a student in Williams College, the philosophy of this *nothing-shall-be-impossible* religion began to illumine it with a wondrous light which has shined more and more unto this day. The substance of it all may be stated, though most inadequately, in a sentence: In proportion as I yield myself, body and mind and spirit, as a willing and glad instrument of the Divine One who is the ALL-FATHER and the ALL-in-all "nothing shall be impossible" to me. This has been the writer's growing religion and philosophy combined to this hour; and science, in all its genuine departments, has come in more and more to strengthen and confirm it.

But, probably, not one out of millions of the myriads of human beings that have thus far lived has ever intelligently and ardently aspired, even, to completely fulfill the conditions: "*Be ye holy as I am holy—Be ye perfect even as your Father is perfect.*" Aspired, we mean, so completely and persistently (as well as intelligently and ardently) as to, unreservedly and unalterably, "yield body and mind and spirit as willing and glad instruments of the Divine One who is the ALL-FATHER and the ALL-in-all." With all this lofty religion and philosophy and science combined the writer, for one, confesses that sensuous and selfish and materialistic desires and motives have held him back from this complete and persistent *yielding*, even now in his riper years, so measurably as to hinder him from any right to participate *largely* in the realization of the promise: "*Nothing shall be impossible to you.*"

Forbid it that one should judge others! But all should be reminded—all who are aspiring to the realization of this and kindred promises—of the meaningful words: "Howbeit, this kind goeth not out but by prayer and fasting"—by complete consecration of body and mind and soul to the Holy One. This "complete consecration" has never yet been made by even the most saintly sages (or most sage saints) of the world; for, had it been, "*nothing*" would have been "*impossible*" to that person. Some degree of sensuous, or of selfish, or of materialistic desire or motive has held back every one that has thus far come into the world. The *chosen* or *anointed* ones—even Gautama and Jesus—have only approximated to the absolute requirement: "*Be ye holy as I am holy.*" And only in the measure of that approximation has "*nothing*" been "*impossible*" to them.

The world awaits the appearance of the "perfect" men who shall so partake of the limitless power and perfection of "Our FATHER" as to find "nothing" to be "impossible." But this is a possibility and a privilege common to all mankind, its one *sine qua non* condition being: *Be ye perfect even as your Father is perfect.* To hold up this Ideal of possibility and of privilege impartially to every child of "Our FATHER" has been the writer's aim in every page and sentence of this volume.

ADDENDA.

Socrates said: "A word is the most sacred of all things; and the unconscientious use of words is the sin of sins." Bacon said: "The false use of words is the sophism of sophisms, the mischief of mischiefs." Shakespeare said: "I speak only as my understanding instructs me, and as mine honesty puts it into utterance." And a greater than these proclaimed: "Of every idle (unconscientious or insincere) word men shall give account."

Words are to thought what currency is to coin; whoever consciously uses a word that does not exactly correspond to the thought is a *counterfeiter* and—sometime, somewhere, somehow—will reap the *counterfeiter's* harvest. "Be not deceived, the Holy One is not mocked, whatsoever a man soweth that shall he also reap."

On the front cover and on the top and bottom of each page of every Hymnal, Prayer Book, and Bible should that burning sentence of the great teacher be printed: "OF EVERY IDLE WORD MEN SHALL GIVE ACCOUNT."

It was to *pious* Athens—full of temples, priests and endless throngs of devout worshippers—that Paul said: "I perceive that ye are very religious.....but the Holy One, whom ye ignorantly worship, dwelleth not in temples made with hands neither is worshiped with men's hands.....He is not far from every one of us; in Him we live and move and have our being, for *we are all His offspring*.....Of this ignorance He now commandeth men everywhere to repent." All this needs to be said now—in Rome as well as in Mecca, in all Europe as well as in all Asia, in all America as well as in all Africa and the Islands of the Sea. That we all are "His offspring," that He is "not far from every one of us," that "in Him we live and move and have our being,"—in short the Gospel of "Our FATHER" is a "new doctrine" and "strange things" to the whole world of partisan religionists to-day. Rarely is a temple built to "Our FATHER," rarely does a priest proclaim or a worshipper mention that Name as the One Name.

The command of all others most needing to be heard and heeded, now as nineteen centuries ago, is: "*Go ye into all the world and preach to every creature the Gospel of Our FATHER, teaching them, When ye pray say, Our FATHER.*"

Every *sect*, great and small alike, surrounds itself with Romulus barriers over which every catholic Remus "jumps with a laugh." No barrier will he tolerate that separates the "blessed company of all faithful people" which is the One Holy Church, Catholic and Universal.

As a *live* bird never will go back into its old shell—or into any *shell*—so no genuine Catholic ever will stay in or go back to any sectarian *system*; be it even as large and as magnificent as are those *systems* called Buddhism, Mohammedism, Christianity. He will "stand fast in the liberty wherewith the Holy One has made him free, and not be entangled again with the yoke of bondage."

UNIVERSAL HYMNS.

PART FIRST.

HYMNS WRITTEN BY THE AUTHOR.



"The Life Movement of the Spirit Through the Rhythm of Things."

"O COME, LET US SING.....SING A NEW SONG.....THE RIGHTEOUS
DOTH SING.....BREAK FORTH INTO SINGING.....SING WITH GLADNESS."

—HEBREW SCRIPTURES.



"SPEAKING TO YOURSELVES IN PSALMS AND HYMNS AND SPIRITUAL
SONGS, SINGING AND MAKING MELODY IN YOUR HEART.....I WILL SING
WITH THE SPIRIT AND I WILL SING WITH THE UNDERSTANDING ALSO."

—CHRISTIAN SCRIPTURES.



"THE MAN THAT HATH NOT MUSIC IN HIMSELF,
OR IS NOT MOVED WITH CONCORD OF SWEET SOUNDS,
IS FIT FOR TREASONS, STRATAGEMS AND SPOILS;
THE MOTIONS OF HIS SPIRIT ARE DULL AS NIGHT,
* * * * *
LET NO SUCH MAN BE TRUSTED."

—SHAKESPEARE.



NOTE.

The tunes given with each Hymn are those for which the Hymns were especially composed, and may be found in the Hymnals suggested on an opening page of this book.

The writer bears his "testimony" against the use of *instruments* to accompany the singing of hymns or religious songs. Such *accompaniments* are usually, almost essentially, mechanical and hinder the devotional expressions of mind and voice. As well may one attempt to pray, or read, or speak most understandingly and devoutly with instrumental accompaniments as so to sing. Instruments of all sorts may be used—if spiritually as well as intelligently used—as helps to Spiritual Worship, but they should be apart from the voice and not its confusings and confoundings. Only as a prelude to introduce the voice, or as a *crutch* or a staff to support it when it is uncertain or inadequate, is an instrumental accompaniment ever desirable.

Moreover, the writer commends *individual* singing as most favorable to intelligible and effective utterance of genuinely intelligent and spiritual hymns or songs. Concerted singing is apt to be mechanical as well as discordant; and, in Spiritual Worship, it tends to formality as also to a thoughtless or insincere repetition of holy words, uninspired by corresponding holy thoughts and aspirations. When concerted singing is used it should be as simple and as informal as concerted prayer or concerted scripture readings.

But, however one sings (or prays, or reads, or speaks) let it be "with the spirit and with the understanding also"—with the *understanding* as well as with the spirit, and with the *spirit* as well as with the understanding. This is as essential in the use of *instruments* as of the voice. No *accompaniment* or other instrumental aid to Spiritual Worship should be tolerated for merely musical, or esthetic, or sensational effect. "With the spirit and with the understanding also" should be the invariable rule of every word, sound, gesture, and thought on all occasions of Spiritual Worship—whether in one's closet or in the open assembly. Better, a thousand times better, be silent than utter a word or a sound insincerely or even thoughtlessly. In the worship of the Holy One to use a word or sound or gesture thoughtlessly or insincerely is to "take the Holy Name in vain" which is profanity. *One need not utter either sound or sign; but whatever is uttered is profane unless it be thoughtful and sincere.*



HYMN I.

"BEHOLD, HE COMES, IMMANUEL!"

6s, 8s.—"*Veni Emmanuel*," or "*Ancient Plain Song*."

1. "Behold, He comes, Immanuel!
Jehovah upon earth shall dwell!"
Spake one in ancient Israel
Who did a glorious truth foretell.
Rejoice, rejoice; Immanuel
In holy souls doth ever dwell!
2. "Our FATHER" now Thy name we call,
And know that Thou art All in all;
All holy things Thy temples are,
From springing root to shining star.
Rejoice, rejoice; Immanuel
In all things beautiful doth dwell!
3. In "flowers that bloom about our feet;
In tender grass, so fresh and sweet;
In song of bird and hum of bee;"
In all things fair we hear or see;
Rejoice, rejoice; Immanuel
In all things beautiful doth dwell!
4. In "all that lives beneath the sky;
In bud and bloom on branches high;"
In "burning bush" and harvests fair;
Yes, in the vital, fragrant air;
Rejoice, rejoice; Immanuel
In all things beautiful doth dwell!
5. But, nearer and far dearer still,
Thou dost man's waiting spirit fill;
Thou art in us, and we in Thee;
Thy holy temples all may be;
Rejoice, rejoice; Immanuel
In holy souls doth ever dwell!
6. FATHER in us, our life, our all,
Who us Thy children now dost call;
In body, mind, and soul may we
Be temples sanctified to Thee.
Rejoice, rejoice; Immanuel
In holy souls doth ever dwell!—*Amen*.

[The quotations in stanzas 3 and 4 are from R. W. Emerson.]

M. K. S.

HYMN II.

"HIS NAME SHALL BE IMMANUEL."

6s, 8s.—"*Veni Emmanuel*," or "*Ancient Plain Song*."

1. "His name shall be Immanuel,
And in him shall the FATHER dwell."
So spake a holy sage of old
Who Man's high destiny foretold;—
His name shall be Immanuel,
And in him shall the FATHER dwell.
2. "FATHER in me and I in Thee:"
The man of Nazareth did pray;
And thus out-breathed the common prayer
Which holy men may ever share:
Their names shall be Immanuel,
For in them shall the FATHER dwell.
3. What means that name, Immanuel—
Whose advent prophets did foretell?
Not "God with us" but God within,
To cleanse and save from every sin:
Our names shall be Immanuel,
For in us shall the FATHER dwell.

4. FATHER in us and we in Thee,
 Filled with Thy fulness may we be;
 Each child a "well beloved son"
 Exclaiming: Thou and I are one!
 Our names shall be Immanuel,
 For in us will the FATHER dwell.
5. FATHER in us, waiting to free
 Our souls from evil's tyranny,
 We yield to Thee our spirits' throne;
 Thine would we be and Thine alone;
 Call Thou our names Immanuel,
 And in our souls forever dwell!
6. FATHER in us, our light and love,
 In whom we all do live and move;
 Dwell Thou in us and we in Thee
 Now, and throughout eternity;
 Call Thou our names Immanuel,
 And in our souls forever dwell!—*Amen.*

M. K. S.

HYMN III.

"THE WORKS THAT I HAVE SHOWN TO YOU."

6s, 8s.—"*Veni Emmanuel*," or "*Ancient Plain Song*."

1. "The works that I have shown to you,
 Nay, greater works, ye all may do."
 So spake the man of Nazareth
 Who mastered sin and conquered death.
 "The works that I have shown to you,
 Nay, greater works, ye all may do.
2. "To me the FATHER'S love hath given
 To share His power, in earth and heaven;—
 All power, in earth and heaven too,
 His boundless love extends to you;
 The works that I have shown to you,
 Nay, greater works, ye all may do.
3. "All who will drink my bitter cup,
 My consecrated cross take up
 And bear it, e'en to Calvary,
 Shall share the FATHER'S throne with me;
 The works that I have shown to you,
 Nay, greater works, ye all may do.
4. "I am a man, as all ye are,
 One common nature do we share;
 One FATHER rules, below, above,
 And shares with all an equal love;
 The works that I have shown to you,
 Nay, greater works, ye all may do.
5. "As I myself have sanctified
 That ye might all be glorified,
 So must ye all your lives lay down
 If ye would share the FATHER'S crown;
 The works that I have shown to you,
 Nay, greater works, ye all may do.
6. "Thus be, thus live, and then ye shall
 All manner of dis-eases heal;
 The dumb shall speak, the blind shall see;
 Nothing impossible shall be;
 The works that I have shown to you,
 Nay, greater works, ye all shall do."—*Amen.*

M. K. S.

HYMN IV.

ALL HAIL THE POWER OF THY DEAR NAME.

C. M.—“*Coronation*,” or “*Arlington*.”

1. All hail the power of Thy dear name,
Whom we Our FATHER call,
And to the world henceforth proclaim
As FATHER over all.
2. Through all the countless years of old,
In every land and age,
Thou didst this mystery unfold
To prophets, pure and sage ;
3. For ears to hear and eyes to see,
And hearts to understand
This great and glorious mystery
Were found in every land.
4. But man, evolving from the brute,
Through all those countless years
Before the universe stood mute,
In terror and in fears ;
5. Some wrathful powers, with dreadful names,
Were all they could conceive ;
And abject rites and servile claims
Were all they could believe.
6. As “heathen did they fiercely rage”
To slaughter and defame
Thy faithful prophets, pure and sage,
Who preached Thy FATHER—NAME.
7. Thy FATHER—NAME we too will preach,
All other names above ;
The gospel only will we teach
Of universal love.
8. No more Jehovah, Jove, or God,
Will we Thy dear name call ;
But teach all men to love and laud
One FATHER—over all.—*Amen*.

M. K. S.

HYMN V.

OVER US THE BANNER.

6s, 5s, D.—“*St. Alban*,” or “*St. Gertrude*.”

1. Over us the banner
Of eternal love,
Leads us ever onward
To the home above.
Children, of One FATHER,
Unto Him we pray ;
And, as we press forward
Join, in song, to say :—
Over us the banner, &c.
2. Thee we call Our FATHER ;
As our leader taught
Who, 'mid songs of angels
These glad tidings brought :—
Not as slaves or servants
Crouching to the earth,
But as royal children
Claim we heavenly birth !
Over us the banner, &c.
3. Let not dread “Jehovah,”
Neither “God,” nor “Lord ;”
Neither any “creature”
Be, by us, adored !
Of these “times of ignorance”
May we now repent,
For Thy loving gospel
Unto all is sent !
Over us the banner, &c.

4. And this loving gospel
 Help us to proclaim
 In the one word, FATHER;
 As Thine only name!
 Only name that's given
 For Thy love and care
 Which we, as Thine offspring,
 Every moment share!
 Over us the banner, &c.
5. Ever loving FATHER,
 We, Thy children, pray:
 Keep us, henceforth keep us,
 In this holy way!
 All our days incline us
 In this way to go;
 Be it our one pleasure
 All Thy will to do!
 Over us the banner, &c.
6. Bid Thine angels shield us
 When the storm-clouds lower;
 Strengthen Thou, and save us
 In life's final hour!
 Then, with all Thy children,
 In the home above
 Songs of praise we'll offer
 For Thy boundless love!
 Over us the banner, &c.—*Amen.*

M. K. S.

HYMN VI.

PRAY, TELL TO ME THY NAME.

- S. M. D.—“*Mornington*,” or “*Laban*.”
1. “Pray, tell to me Thy name!”
 Besought a sage of old
 To whom a wondrous vision came,
 With mystery untold.
 “My name I AM shall be—
 FATHER of all I am—
 To me, alone, your homage pay;
 My power and love proclaim.”
2. “Lord, teach us how to pray!”
 Asked the disciples, all,
 Of one who, even to this day,
 The world doth Master call.
 “Our FATHER, shall ye pray;
 OUR FATHER, call His name;
 To Him alone your homage pay,
 His power and love proclaim.”
3. Alas, how little heed
 To what the Voice has said
 The ages all, of which we read
 From then till now, have paid!
 The sage or saint that spake,—
 And not the Voice Divine,—
 All nations haste their “God” to make
 And worship at his shrine!
4. Moses, Buddha, or Christ—
 And many a name beside,
 Of “virgin,” “saint,” or “holy priest”—
 Is quickly deified;
 “I AM” becomes unknown,
 “Our FATHER” is forgot;
 He cometh ever to His own,
 But they receive Him not.
5. From forms of wood and stone
 To wise and saintly men
 The world's idolatry goes on,
 'Mid sin's and sorrow's reign.
 “Pray, tell to me Thy name!”
 Let us beseech once more;
 “O Teacher, teach us how to pray!”
 Let us again implore.
6. “I AM, my name shall be—
 FATHER of all I am;”—
 Comes the response to you and me,
 Just as of old it came:
 “Our FATHER, shall ye say;
 Our FATHER, call His name—
 Thus my disciples, all, should pray,
 My gospel thus proclaim.”—*Amen.*

M. K. S.

HYMN VII.

FATHER! WE HAVE LEARNED TO CALL THEE.

8s, 7s.—“*Stockwell.*”

1. FATHER! we have learned to call Thee
By the name all names above,
That out-speaks Thy boundless mercy—
The all-saving name of Love.
2. Once as God or Lord we hailed Thee—
Dread Jehovah, throned above—
Now within our hearts we find Thee,
And, behold, Thy name is Love!
3. Once from Sinai and Calv'ry
Voices stern our souls did move;
Now unveiled is the myst'ry—
And we know Thy name is Love.
4. Now Thy voice doth speak glad tidings,
Gladdening us where'er we rove;
Teaching us to trust the guidings
Of Thy wise and endless Love.
5. Now our paths of life are brightened,
All our sorrows blessings prove,
Even death's dark way is lightened
By the gospel of Thy Love.
6. FATHER, unto every nation
Quick and gladly may we move,
Preach to all, in every station,
That Thy highest name is Love.—*Amen.*

M. K. S.

HYMN VIII.

A BETHLEHEM TOWN OUR HEARTS MUST BE.

C. M. D.—“*Vox Dilecti,*” or “*St. Leonard.*”

1. A Bethlehem town our hearts must be,
Above which angels sing;
Within us born the Holy Child
Which heaven to earth may bring.
A Mary's breast our souls must be,
To welcome and embrace
The Holy Child, new born in us—
Filled with the FATHER's grace.
2. Our wisest thoughts must bend the knee,
And costly gifts must bring;
Our shepherd loves come from the hills
To help the angels sing.
Should Herod seek this Holy Child,
His kingdom we must flee;
Above the world, far from its sins,
Our souls must ever be.
3. In wisdom and in love divine
From childhood must we grow;
The FATHER's business must be ours—
His will to know and do.
- Filled with His fulness must we be,
And one with Him become;
“FATHER in me and I in Thee”—
This wondrous truth assume.
4. Upon the cross we too must hang,
And thence outbreathe the cry:
“FATHER, into Thy loving hands
I yield my soul”—and die.
Easter shall dawn from out that night,
And show us still alive:
A higher life of joy and love
The FATHER then will give.
5. The angel's song, at last fulfilled,
With songs of heaven will blend;
Our souls, transfigured and transformed,
Upward shall ever tend.
FATHER, who such a new-born life
Art waiting to bestow,
Awaken in us deep desires
This Inward Life to know.

- | | |
|---|--|
| 6. Thy living Christs we all would be,
Begotten Sons of Thine;
Perfect, as Thou art perfect—we
Aspire to be divine;
FATHER in us and we in Thee,
With Thee forever one,
Thy voice within us may we hear
Saying, "My well-loved son!" | 7. So with the spotless, white-robed throng
Gathered at Thy right hand,
May we, to-day and every day,
Glad and exultant stand;
Loving and serving Thee supreme,
Thee our own FATHER call;
Above all names Thy Holy Name,
Our FATHER—All in all.— <i>Amen.</i> |
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[Suggested by and, in part, compiled from anonymous verses.]

M. K. S.

HYMN IX.

AS ZION'S MOUNT THAT STANDS UNMOVED.

L. M.—"*He Leadeth Me.*" [Omitting the Refrain, other tunes may be used.]

- | | |
|---|---|
| 1. As Zion's Mount that stands unmoved,
So stand all they who trust Thy love:
Though Thou shouldst slay us, yet in Thee,
Unmoved, our trust the same would be.
Our FATHER-and-our-MOTHER dear,
To all Thy children ever near;
Thy loving children may we be,
And never cease to trust in Thee. | 2. Thou art our FATHER—this we know—
Our FATHER-and-our-MOTHER too:
As children trust their parents' care,
Who trust in Thee thrice blessed are.
Our FATHER, &c. |
| 3. Her babe a mother may forget,
A father may his offspring hate;
But faithless Thou wilt never prove,
For everlasting is Thy love.
Our FATHER, &c. | 4. Thou lovest all Thy offspring well,
Not far from every one dost dwell;
Blest are the pure in heart, for they
Behold Thy face, from day to day.
Our FATHER, &c. |
| 5. Thou dwellest in the holy heart,
But round about us all Thou art;
Beneath is the Eternal Arm,
To bear us up and shield from harm.
Our FATHER-and-our-MOTHER dear,
To all Thy children ever near;
Thy loving children may we be,
And never cease to trust in Thee.— <i>Amen.</i> | |

M. K. S.

HYMN X.

"THOU ART NEW-BORN IN ME."

S. M.—"*Cambridge,*" or "*Boylston.*"

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|--|--|
| 1. "Thou art new-born in me!
I am Thy well-loved son!
FATHER in me and I in Thee,
Thou and myself are one!" | 2. FATHER! we too would pray
This same confiding prayer
Outbreathed by him of Nazareth,
Who did our nature share. |
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|--|---|
| <p>3. For, though a thousand times
In Jesus Thou wert born,
If Thou hast not been born in us
Our souls are all forlorn.</p> <p>4. Though he rose from the dead,
We still are in our graves
If we in sin are living still—
Of sin are yet the slaves.</p> <p>5. Thy Spirit falls on us
Like dew-drops on a rose
Whene'er we yield to Thee our souls—
Our souls to Thee unclose.</p> | <p>6. The heart wherein Thou dwell'st—
What church can holier be?—
Becomes a temple undefiled,
Of heavenly majesty.</p> <p>7. We know Thee not as "God!"
Such names are fraught with strife;
We know Thee as Indwelling Love,
Indwelling Light and Life.</p> <p>8. What seek, what need we more,
If Thou dost dwell within?
But if we seek for Thee elsewhere
Our search will be in vain.</p> |
|--|---|
9. FATHER, Thou art in us;
Thy kingdom is within;
A holy heart is heaven on earth;
Now, may our heaven begin.—*Amen.*

[Suggested by and, in part, compiled from some old anonymous verses.]

M. K. S.

HYMN XI.

DEATH IS BUT NEW LIVING.

Five 11s.—"St. Gertrude," or "St. Alban."

1. Death is but new-living! Life forevermore
Gives the loving FATHER, whom all worlds adore.
Welcome, then, the dawning of that higher life,
Which ends earthly sorrows—earthly sin and strife.
Death is but new-living! Life, forevermore,
Gives the loving FATHER, whom all worlds adore.
2. Clothed with beauteous verdure, every spring anew
Earth, with joy uplifted, doth her life renew;
Every blooming meadow, every leaf-clad bough
Sings: Lo, death is vanquished, life is reigning now!
Death is but new-living! Life, forevermore,
Gives the loving FATHER, whom all worlds adore.
3. Ever-living FATHER—Life and Hope of all—
From our daily slumbers Thou our souls dost call;
Vigil, every morning, Thou dost ever keep
All earth's life to waken from the death of sleep!
Death is but new-living! Life, forevermore,
Gives the loving FATHER, whom all worlds adore.
4. When life's last sleep cometh—Death, its name we call—
Thou wilt guard the slumbers and watch over all;
Duly, all wilt waken to that brighter morn
When Thy well-loved children shall to Thee return!
Death is but new-living! Life, forevermore,
Gives the loving FATHER, whom all worlds adore.

M. K. S.

HYMN XII.

WE KNOW NOT WHAT IT IS.*

S. M.—“*Greenwood*,” or “*Laban*,” or “*St. Thomas*.”

1. We know not what it is,
This sleep so calm and still;
The closed eyes, the peaceful face,
The cheek so white and chill.
2. The ears hear not our voice,
Though we may call and call;
A strange, sweet quietude of peace
Has settled over all.
3. We know not what it means—
This heartache that we feel;
This dread to part from the dear form
That sleeps, so calm and still.
4. We know not to what sphere
The loved who leave us go,
Nor why we're left without a voice
To tell us why it's so.
5. But this we know: The dead,
If they should come this day
And ask the living—What is life?
Not one of us could say.
6. Life is a mystery
As deep as death can be;
Yet oh, how sweet it is to us—
This life we live and see.
7. So might those vanished ones—
How blessed is the thought—
Say: “Death is sweet to us, beloved,
Though we may tell you naught.”
8. From Heav'n there speaks a Voice
To every trusting heart;
To all who listen to its words
This truth it doth impart:
9. The child that enters life,
Comes not with man's intent;
So those who enter death, must go
As little children sent;
10. In birth and death the same
Are ye my children all;
With equal love and equal care
I send you, and I call;
11. Only this truth believe—
That I, your FATHER, live;
And unto every trusting soul
Eternal Life do give.
12. To this Eternal Life
Both birth and death pertain;
For birth is death, and all who die
Do fuller life attain.
13. With heart of trust and love
This simple truth believe;
Thus shall ye take from death its sting,
And triumph o'er the grave.—*Amen.*

M. K. S.

[*Suggested by, and in part adapted from, some stanzas of CLARENCE CUNINGHAM's version of WHITMAN'S “*Two Mysteries*.” To a little girl gazing silently upon a form in a coffin, Whitman said: “You don't know what Death is, do you, my dear? We don't either. Neither do we know what Life is.”]

HYMN XIII.

FATHER OF LOVE, AUTHOR OF PEACE.

L. M., with Refrain.—“*Hosanna*.” [Omitting the Refrain, other tunes may be used.]

1. FATHER of Love, Author of Peace;
Help us from hate and strife to cease,
All selfish thoughts may we restrain,
That love and peace on earth may reign.
Thy kingdom come, Thy will be done
On earth, we pray, Our FATHER.

-
2. Our rulers strong and armies brave
From evils dire can never save;
Our wealth and knowledge too shall fail
Till truth and right on earth prevail.
Thy kingdom come, Thy will be done
On earth, we pray, Our FATHER.
4. Imperial though our banner be,
And nations all before it flee,
Our walls shall crumble into dust
Unless in truth and right we trust.
Thy kingdom come, Thy will be done
On earth, we pray, Our FATHER.
3. If of our power we make our boasts,
And of our wide-extended coasts,
While on our hand is sin's dark stain—
Among us Thou wilt never reign.
Thy kingdom come, Thy will be done
On earth, we pray, Our FATHER.
5. In palaces though all should dwell,
Temples and schools our land should fill,
Without a pure and humble heart
No joy nor peace could these impart.
Thy kingdom come, Thy will be done
On earth, we pray, Our FATHER.
6. In Thy salvation is our hope;
We lift Thy holy banner up,
And bear it forth o'er land and main,
And pray that Thou on earth may reign.
Thy kingdom come, Thy will be done
On earth, we pray, Our FATHER.—*Amen.*

M. K. S.

HYMN XIV.

FORWARD, ALL YE FAITHFUL.

6s, 5s.—"St. Gertrude," or "St. Alban."

-
1. Forward, all ye faithful,
Seeking love and peace;
Hastening on the era
When all wrong shall cease;
All the saintly sages
Lead us in the way;
Forward, in their footsteps,
Toward that perfect day!
All the saintly sages,
Lead us in the way;
Forward, in their footsteps,
Toward that perfect day!
2. Raise the song of triumph—
"Peace on earth, good will!"
Angels sang this anthem;
Let us sing it still;
Hate and strife shall falter
At this Song of Peace;
Brothers, let us sing it
Till all wrong shall cease!
All the saintly sages, &c.
3. Children of One FATHER
Are the nations all;
"Children mine, beloved,"
All men doth He call;
"Be ye not divided,
All one family
Be, in mind and spirit
And in charity!"
All the saintly sages, &c.

- | | |
|---|---|
| <p>4. Wealth and power shall perish,
Nations rise and wane ;
Love of others only
Steadfast will remain ;
Hate and greed can never
'Gainst this love prevail ;
It shall stand triumphant
When all else shall fail !
All the saintly sages, &c.</p> | <p>5. Forward, then, ye faithful,
Seeking love and peace ;
Hastening on the era
When all wrong shall cease !
Join us, all ye people,
Join our hopeful throng ;
Blend with ours your voices,
In the Angels' Song :
All the saintly sages, &c.—<i>Amen.</i></p> |
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[Suggested by a familiar Hymn.]

M. K. S.

HYMN XV.

FATHER, TALENTS HAST THOU GIVEN.

8s, 7s.—“*Stockwell*,” or “*Weston*.”

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|--|---|
| <p>1. FATHER, talents hast Thou given
To Thy children, every one :
For their increase have we striven ?
Their improvement have we won ?</p> <p>2. Not for selfish ease or pleasure,
Nor for selfish gain or joy,
Hast Thou giv'n to us this treasure ;
But for holier employ :</p> <p>3. Loving service of each other,
Common service of mankind ;
Every one helping his brother—
Such high duties should we find.</p> | <p>4. Say we not : We die to-morrow,
Let us eat and drink to-day ;
Let us banish thought and sorrow,
And be happy while we may !</p> <p>5. “Wicked servant,” he that hideth
Talent given to improve,
And in selfish ease abideth
While the ages onward move !</p> <p>6. FATHER, grant that we may hear Thee
Whisper to us, every hour :—
“Well done ; enter thou my glory ;
Share my kingdom and my power !”—<i>Amen.</i></p> |
|--|---|

M. K. S.

HYMN XVI.

FATHER, IN THE HOLY TEMPLE.

8s, 7s, D.—“*Austria*,” or “*Salvator*.”

1. FATHER, in the holy temple
Of the pure and loving heart
Dwell'st Thou ever, Thy rich blessings
Of sweet grace and truth t' impart ;
Though the earth we travel over
Seeking in each fane or shrine,
Nowhere shall we Thee discover—
We ourselves are temples, Thine !

2. We ourselves Thine only temples :
 Conscious in our consciousness
 Thou becomest, and there only
 Find we truth and righteousness ;
 Church or mosque or grand pagoda—
 Built of marble, wood, or stone—
 Never can command Thy presence :
 In man's heart Thou dwell'st alone !
3. May no sensuous thoughts encumber,
 As we seek Thy holy light ;
 Waken Thou our minds from slumber,
 As we search for truth and right ;
 May we hear Thy voice within us
 Whispering love and peace divine ;
 With the cheering thought inspire us—
 Thou art ours, and we are Thine !
4. Answered, though not comprehended,
 Is our spirits' fervent prayer ;
 By Thy love are we attended—
 Inbreathed as our vital air ;
 Though depress'd, or sad, or lonely,
 We shall ne'er again repine
 If we will remember, only—
 Thou art ours, and we are Thine.—*Amen.*

M. K. S.

HYMN XVII.

ALL-PRESENT AND ALL-KNOWING ONE.

C. M. D.—“*Vox Dilecti*,” or “*St. Leonard*.”

1. All-present and all-knowing one,
 All-potent and all-good,
 Fountain of life and central sun,
 Our FATHER—MOTHER God ;
 Blessed I Am and All in all,
 Worthy of love and laud—
 To Thee we look, on Thee we call ;
 Our FATHER—MOTHER God !
2. Our only prayer, our only creed
 This name, so sweet and broad ;
 It answers to our every need,
 Our FATHER—MOTHER God ;
 As children to their parents fly
 To proffer love and laud,
 So, glad or sad, to Thee we cry
 Our FATHER—MOTHER God !
3. Through many dangers and alarms
 In devious paths we've trod,
 But underneath have found Thine arms,
 Our FATHER—MOTHER God ;
 For each event of life, to Thee
 We owe all love and laud ;
 In each Thy guiding hand we see—
 Our FATHER—MOTHER God !
4. Each morning, with the new-born day,
 We'll take our staff and rod
 And follow in Thy heav'n-ward way,
 Our FATHER—MOTHER God ;
 Come sorrow, or come joy, we will
 Render both love and laud
 To Thee, our hope and helper still—
 Our FATHER—MOTHER God !
5. Each night, upon Thy loving breast
 We'll place our every load,
 And pillow there our hearts to rest,
 Our FATHER—MOTHER God :
 And when the sleep called death shall come,
 We'll whisper love and laud
 To Thee, whose arms shall bear us home—
 Our FATHER—MOTHER God !—*Amen.*

M. K. S.

HYMN XVIII.

OUR FATHER, TO THY HOLY NAME.

L. M., with Refrain.—“*Hosanna*,” or “*Old Melody*.”

1. Our FATHER, to Thy holy name
Thy children now, with one acclaim,
Tributes of love and joy do bring
And join, with voices glad, to sing
Hosanna to Thy holy name,
Hosanna in the highest!
2. While thus we raise our gladsome cry,
Thy loving children all reply—
On earth, in Heaven, and all around
They gladly join to swell the sound—
Hosanna to Thy holy name,
Hosanna in the highest!
3. FATHER, in whom we live and move—
Who dwell’st within us, as above—
Our souls with all Thy fulness fill;
And thus conform them to Thy will;
Hosanna to Thy holy name,
Hosanna in the highest!
4. Our hearts wide open now we throw,
That Thou this fulness may bestow;
Incarnate now in us become,
And make our souls Thy loving home;
Hosanna to Thy holy name,
Hosanna in the highest!
5. FATHER in us, and we in Thee!
Our souls, and minds, and bodies be
Made pure and perfect, more and more!
Thus, endlessly, shall we outpour
Hosanna to Thy holy name,
Hosanna in the highest!—*Amen.*

M. K. S.

HYMN XIX.

O FOR A PURER LIFE IN THEE.

C. M.—“*Beatitude*,” or “*Woodland*.”

1. O for a purer life in Thee,
In Thee who art so near;
A life of spotless purity
In Thee, Our FATHER dear!
2. “Holy, as I am holy, should
My children strive to be”—
Such is Thy word to all who would
Thy full salvation see.
3. So strove Thy well-beloved son
Whom we our Teacher call,
And whom we name the spotless one—
A model for us all.
4. “My meat and drink to do Thy will,
Whatever may betide;
With righteousness my spirit fill!”
Continually he cried.
5. And to us, every one, he said:
“Ev’n as your FATHER is,
So seek ye to be perfect made—
Your souls as pure as His.”
6. FATHER, in this and every hour,
Within our spirits move,
And fill them with the sacred power
Of holiness and love.—*Amen.*

M. K. S.

HYMN XX.

UPON THE MARGE OF EARTH WE STAND.

C. M. D.—“*Vox Dilecti*,” or “*St. Leonard*.”

1. Upon the marge of earth we stand;
With life fast-flowing by,
And view that distant holy land—
The Father-land on high;
From mortal realms, by faith, we rise
And reach the shining shore
Where rapturous visions meet our eyes
Unknown, undreamed before.
2. The fields, beyond death's swelling tide,
Are clothed with living green;
Such beauteous forms as there abide
On earth are nowhere seen;
The many-mansioned house we see,
Whose doors wide open stand;
And endless glories, more, there be
In that bright Father-land.
3. O Father-land and FATHER's home,
Where love all hearts employ,
Where sin and sickness never come,
And all is peace and joy;
Thy beauteous fields of fruit and bloom
We hope to wander o'er,
And to thy shining mansions come
And stay forevermore.
4. Up to that country of our love
May we from death ascend,
Where pure communions ne'er break up,
And friendships have no end;
Redeemed and cleanséd from all sin,
Discord and pain shall cease—
For naught unloving or unclean
Can reach those realms of peace.
5. Through countless years of ceaseless joy
We'll trace the FATHER's plan,
And find as sweet the glad employ
As when we first began;
O Father-land and FATHER's home,
We forward press to thee!
May we to thy pure glories come,
And thy felicity.—*Amen*.

M. K. S.

HYMN XXI.

WHEN OVER SELF AND EVERY SIN.

8, 8, 8, 4.—“*Victory*.”

1. When over self and every sin
The victory of faith we win,
Then will new songs of joy begin;
Alleluia!
2. Joined with the hosts in bright array,
With tuneful voices then we may
Upraise anew our glad some lay;
Alleluia!
3. When fear and pain have done their worst,
And faith their legions hath dispersed,
Then will new songs of praise outburst;
Alleluia!
4. Our highest tributes then we'll bring
And make the heavenly arches ring
While joining with all saints to sing;
Alleluia!
5. When we have conquered death and hell,
And in the FATHER's house shall dwell,
Then will new songs the triumph tell;
Alleluia!
6. FATHER, we trust and hope in Thee!
Thou wilt our souls from bondage free,
And we shall live and sing to Thee;
Alleluia!—Amen.

M. K. S.

HYMN XXII.

SAFE IN THINE ARMS, OUR FATHER DEAR.

L. M. D.—“*He Leadeth Me*,” or “*Hursley*,” (Single).

1. Safe in Thine arms, our FATHER dear,
No harm, no evil need we fear;
Whatever ills may us betide,
For our relief Thou wilt provide.
But not for us alone, Thy care;
Alike for all and everywhere,
In every tempest, every storm,
Beneath is Thine eternal arm.
2. “Nearer than hands and feet” Thou art,
“Closer than breathing” to each heart;
Thou art in all, and all in Thee;
One with Thee, FATHER, all may be.
Dear to Thy heart is every one—
Thine own begotten, well-loved son;
Trusting Thy goodness, all may share
Alike Thy favor and Thy care.
3. May every wandering child of Thine
Now hear and heed the call divine;
Repentant, turn from every sin,
And now the holy life begin.
Restore the sick, relieve the poor,
Open the prisoners’ gloomy door;
May sin and pain no more assail,
But purity and health prevail.
4. When o’er our mortal frames shall creep
The peace and calm of life’s last sleep,
Be our glad thought—How sweet to rest
Upon the loving FATHER’S breast!
When from the sleep of death we wake,
Thou wilt our new-born spirits take
In Thine unfailing arms of love
To mansions in Thy home above.—*Amen.*

M. K. S.

HYMN XXIII.

SPIRIT OF HOLINESS AND HEALTH.

C. M.—“*Ortonville*,” or “*Woodland*.”

1. Spirit of holiness and health,
We seek Thy cleansing grace,
That we may share Thy boundless wealth
Of harmony and peace.
2. Create within a holy heart—
An undefiled soul—
Diffuse Thy life through every part,
And sanctify the whole.
3. Make pure the fountain: then will be
The outflow also pure;
And when our springs are all in Thee,
We’ll drink and thirst no more;
4. As one awaking from his dreams,
Past sorrows shall we know;
And happiness, with living streams,
Through all our lives will flow.
5. We pray that Thou wilt search anew
And cleanse the fount within,
Till mind and body, through and through,
Escape the taint of sin;

6. Till discord and dis-ease no more
 Their ceaseless mis'ries bring,
 But joy and health their waters pour
 Forth from the living spring.

7. Spirit of holiness and health,
 Grant us this cleansing grace :
 Then shall we share Thy boundless wealth
 Of harmony and peace.—*Amen.*

M. K. S.

HYMN XXIV.

OUR FATHER NOW IS STANDING.

7, 6, 7, 6, D.—“*St. Edith.*”

1. Our FATHER now is standing
 Outside the fast-closed door,
 In lowly patience waiting
 To cross the threshold o'er ;
 We bear His name, as children—
 His holy name we bear—
 O shame, thrice shame upon us
 To keep Him standing there !
2. Our FATHER now is speaking,
 In accents meek and low ;
 “Ye are my own dear children,
 Why will ye treat me so !”
 O love, that passeth knowledge,
 So patiently to wait !
 O sin that hath no equal,
 So fast to bar the gate !
3. How gentle is His pleading ;
 How tender is His voice ;
 What rev'rence for our wishes ;
 What yielding to our choice !—
 “Behold I stand here knocking ;
 Open to me, I pray ;
 And I will gladly enter,
 And with you ever stay !”
4. Because we have refused Him
 And chosen self and sin,
 Therefore discord and sickness
 Have dwelt and reigned within ;
 He waits to bring us blessings—
 To share His boundless wealth
 Of purity and gladness,
 Of holiness and health !
5. Our FATHER, now we listen ;
 We hear Thy gracious voice ;
 Repentant, now we hasten
 To make the holy choice :—
 We haste to bid Thee welcome ;
 We open wide the door ;
 Dear FATHER, enter, enter,
 And leave us nevermore !—*Amen.*

[*Suggested by a familiar hymn, occasional phrases of which have been retained.*]

M. K. S.

HYMN XXV.

ARISE WE NOW AND QUICKLY GO.

C. M.—“*Spohr,*” or “*Marlow.*”

1. Arise we now and quickly go
 Unto the FATHER's home :
 And let us say, with reverence low,
 When thither we shall come :—
2. FATHER, Thine erring children, we
 Renounce the world's vain charms ;
 Weary as any child can be
 That seeks a mother's arms ;
3. Weary of self, weary of sin,
 With fear and pain oppress'd,
 Discord without, dis-ease within,
 We come to Thee for rest :

- | | |
|---|--|
| <p>4. Self love and lust led us astray,
And caused our feet to roam
In many a downward, dark'ning way,
Far from Thy blesséd home ;</p> <p>5. But now, made willing to return,
Our folly all we see !
Yet know we that Thou wilt not spurn
A child who comes to Thee ;</p> <p>6. Unworthy to be called a child,
Asking a servant's place,
Hating the sin that us beguiled,
We beg Thy pardoning grace ;</p> <p>7. Grant this, and then henceforth we will
Our deep repentance prove—
Trusting in Thy protection still,
And guarded by Thy love ;</p> | <p>8. Grant us the cleansing of the heart—
The healing of the soul—
Then health will be in every part
And make us new and whole ;</p> <p>9. Forgive us thus, and thus restore ;
Then, compassed by Thine arm,
We may life's direst ills endure,
And dread not death's alarm ;</p> <p>10. The valley and the shadow through
No evil will we fear,
With the celestial world in view
And Thee to greet us there ;</p> <p>11. Approaching the eternal home—
Redeemed and cleansed from sin—
We pray that Thou, thyself, wilt come
To bid us welcome in ;</p> <p>12. Then—though of all Thy children least—
Grant us the fond embrace,
The kiss, the ring, the robe, the feast,
And Thine eternal grace.—<i>Amen.</i></p> |
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M. K. S.

HYMN XXVI.

AT FIRST WE SOUGHT FOR JOY.

S. M.—“*St. Thomas,*” or “*Cambridge.*”

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|--|---|
| <p>1. At first we sought for joy
In all the founts of sense ;
Pleasure alone was our employ,
Our solace drew we thence.</p> <p>2. Next sought we joy in truth ;
For treasures of the mind
We delved and searched from early youth,
Its storéd wealth to find.</p> <p>3. Then sought we joy in light ;
The meaning strove to know
Of “bad” and “good,” of “wrong” and “right,”
Which teased and vexed us so.</p> <p>4. The more we strove and thought
The less was our content ;
Our searchings no true solace brought
When all our toil was spent.</p> | <p>5. Then heard we, deep within,
A whisper, calm and kind :—
“Make pure the fountain from all sin,
And then thou joy wilt find ;</p> <p>6. “That fountain is the heart ;—
Thence issue good and ill,
And outward flow through every part
With health or pain to fill.”</p> <p>7. Then sought we, deep and long,
To cleanse this fount within
From every secret form of wrong
And every taint of sin.</p> <p>8. And joy we thus have found ;
Now mind and body too
With harmony and health abound
Which make us glad and new.</p> |
|--|---|

9. Sense, truth, and light—refined 10. O, heavy-laden soul!
 From lust, and pride, and strife— Thy follies past deplore;
 Now pure, and sweet, and glad we find, But, hear the words: "Be thou made whole!"
 Conjoined with inward life. Then, "Go and sin no more!"—*Amen.*

M. K. S.

HYMN XXVII.

IN HOLY MOUNTS AND HOLY LANDS.

C. M.—"*Hummel*," or "*Evan*."

1. In "holy mounts" and "holy lands"
 The FATHER doth not dwell,
 Nor yet in "temples made with hands"—
 Said he, at Jacob's well.
2. In living temples, such as we,
 In every living soul—
 And mind, and body too, is He;
 To will and to control.
3. And all who to Him yield the throne
 Within these temples fair,
 Do thus His power and glory own
 And pay Him homage there.
4. They strive to keep the temple pure
 For Him who dwells within:—
 Body, and mind, and soul concur
 To cast out every sin;
5. Each wish, and thought, and breath they guard
 For wholeness and for health,
 Lest this fair temple should be marred
 Through willfulness or stealth;
6. Within, without, from base to tower,
 In every part and place,
 Daily do they perfect it more
 In beauty and in grace;
7. They build it strong, and high, and grand;
 For they believe and know
 A "living temple" it shall stand—
 And, standing, ever grow;
8. More perfect and more perfect still
 This temple shall become,
 And evermore the FATHER will
 Make it His loving home.
9. Defile we not these temples then—
 Of body, mind, and soul—
 But make them healthful, bright, and clean,
 And beautiful, and whole.—*Amen.*

M. K. S.

HYMN XXVIII.

THE SOUL IS FORM, SOME CALMLY SAY.

C. M.—"*Armon*," or "*Jerusalem*."

1. "The soul is form," some calmly say,
 "And doth the body make."
 Body is form, others reply,
 All souls its impress take.
2. "The soul is form" and souls may build
 Such bodies as they please!
 Body is form and souls must yield
 To matter's stern decrees!
3. Thus Pharisee and Sadducee—
 With all their lore and skill—
 In olden times did disagree,
 As do the same schools still.
4. The Sadducees boldly affirmed
 That body soul doth make;
 And when to dust it doth return,
 To dust the soul doth take.

5. This teaching pleased the carnal mind,
And greatly pleases still;
Excuse the "carnal" always find
In forced and fated will.
6. But one arose who calmly taught
That soul is first of all,
And by its agency is wrought
Whate'er we "body" call.
7. "Destroy this temple, if ye will—
Ye cannot touch my soul—
And soon I will another build
Beyond your vain control."
8. They nailed his body to the tree;
Then sealed it in a tomb,
Mocking, and saying: Let us see
If thence he'll ever come!
9. "Five hundred witnesses," or more,
Beheld him still alive;
The self-same Jesus that before
To them instruction gave.
10. The new-built temple was the same,
But greatly glorified;
Through barréd doors it went and came,
All mortal laws defied;
11. At length it so ethereal grew—
So radiant and refined—
As to "ascend" from mortal view,
Though still to earth confined.—*Amen.*
- M. K. S.

HYMN XXIX.

AS LIGHT AND SOUND DO BODIES TAKE.

C. M.—"*Jerusalem*," or "*Arlington*."

1. As light and sound do bodies take
To suit the eye and ear;
But in their higher, mightier forms
To man cannot appear —
2. So higher, mightier souls are clothed
In bodies of such mould
As eyes of flesh and blood are not
Permitted to behold.
3. The coarser eye and grosser ear
Cannot such visions know;
But to the pure the FATHER e'en
Himself doth clearly show;
4. And all who have ascended high
To thrones at His right hand,
Are clothed in forms of majesty
No mortal can command.
5. "Forever near us, though unseen,
Immortal spirits tread;
For all the boundless universe
Is life; there are no dead."
6. They come and go, are everywhere,
And all our paths attend;
But never can a soul impure
Their presence apprehend.
7. These souls impure do bodies build
Which their low tastes express,
Externalized in flesh and blood
They thus their sins confess;
8. As pure, and purer still, they grow
They build ethereal forms—
Up to "ascension-mounts" they go,
And thence to unseen charms;
9. Unseen, and yet more real, far,
Than carnate forms possess;
For souls of the ascended are
All clothed in righteousness.

10. Such righteous souls may ever say—
 With all the Spirit filled—
 "Destroy this temple when ye may,
 I will another build!"—*Amen.*

M. K. S.

HYMN XXX.

COME HOLY SPIRIT FROM ABOVE.

L. M., with Refrain.—"*Hosanna.*"

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|--|---|
| <p>1. Come Holy Spirit from above,
 And fill our hearts with peace and love;
 Our guardian be, our only guide,
 O'er every thought and act preside.
 Come Holy Spirit from above,
 And fill our hearts, we pray Thee.</p> <p>2. Thy inward light to us display,
 That we may know and choose Thy way;
 Plant reverence in every heart,
 That we from Thee may ne'er depart.
 Come Holy Spirit, &c.</p> <p>3. Give power our sluggish souls to move;
 Give tongues of fire and hearts of love
 To speak the reconciling word,
 Where'er the gospel shall be heard.
 Come Holy Spirit, &c.</p> | <p>4. Lead us to truth, the living way,
 Nor let us from its guidance stray;
 Lead us to purity of life,
 Afar from deeds of wrong and strife.
 Come Holy Spirit, &c.</p> <p>5. A heaven on earth we thus shall share,
 Eternal life beginning here;
 Within us find Thy perfect rest;
 And be, in Thee, forever blest.
 Come Holy Spirit, &c.—<i>Amen.</i></p> |
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[Suggested by an old hymn.]

M. K. S.

HYMN XXXI.

THINE EYE, OUR FATHER, NEVER SLEEPS.

C. M.—"*Beatitude,*" or "*Arlington.*" or "*Hummel.*"

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|---|---|
| <p>1. Thine eye, Our FATHER, never sleeps;
 With Thee there is no night;
 Unceasing watch-care Thou dost keep
 In darkness as in light.</p> <p>2. Thine everlasting arm beneath
 Sustains us on our way;
 Thy love endures, in life and death
 Our comfort and our stay.</p> <p>3. FATHER of all, and All in all,
 Thy love upholds the sky;
 Thy love doth hear the sparrow's call,
 And every creature's cry.</p> | <p>4. Whene'er Thy guiding hand seems lost
 We yield not to dismay,
 But cry: Save Thou the tempest-tost!
 And Thou dost save straightway.</p> <p>5. We falter not before the wind,
 Though long and fierce it blow;
 Our FATHER, Thou dost angels send
 The way of life to show.</p> |
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|---|---|
| 6. Ev'n in the ragings of the deep,
Soon as we cry to Thee
Thine outstretched arms from sinking keep,
And calm the troubled sea. | 7. Trusting in Thee, O Love Divine,
Our victory is sure ;
Grant grace to keep our hands in Thine,
And to the end endure.— <i>Amen.</i> |
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[Suggested by old hymns.]

M. K. S.

HYMN XXXII.

"E-LOI, E-LOI, LAMA SABACHTHANI!"*

10s.—"*Langran*," or "*Eventide*."

1. "E-loi, E-loi, lama sabachthani!—
 Why, Highest One, hast Thou forsaken me!"
 Even he, Thy best-belovéd child, thus cried,
 Who ever on Thy FATHER—LOVE relied.
2. As tender'st mother may her child forsake,
 That it may learn the childhood steps to take;
 As wisest father may his aid withdraw,
 To teach his child an everlasting law :
3. So, PARENT ours,—FATHER and MOTHER too—
 Dost Thou Thy perfect love and wisdom show
 To all Thy children ; most of all to those
 Whom as the world's messiahs Thou hast chose.
4. Alone to walk, alone their tasks to do ;
 Be strong and self-reliant, brave and true :
 Such are the lessons of Thy loving care,
 In which Thy well-loved children all must share.
5. Nailed to some cross, despiséd and alone ;
 Of all our friends, remaining near, not one ;
 Our love for truth and righteousness to show—
 Upon this path of glory all should go.
6. Thy bitter cup, our FATHER, may we drink ;
 Nor from the cross, with all its sorrows, shrink ;
 Within the darkness Thou wilt close remain,
 And make our earthly loss eternal gain.
7. Then, when our glorious work is fully done—
 The final struggle met and grandly won—
 Thine outstretched arms of love will be revealed,
 And to Thy care we will our spirits yield.—*Amen.*

M. K. S.

[*The word *E-loi* (Hebrew *Eli*) means, Highest One. Never did Jesus, as reported in the four Gospels, use such words as God or Lord in his prayers or direct appeals to the Supreme One ; always FATHER, with this one exception—an exclamation in a moment of deepest agony.]



HYMN XXXIII.

"ALL POWER IN HEAVEN AND ON EARTH."

C. M.—"*Jerusalem*," or "*Hummel*," or "*Arlington*."

1. "All power in heaven and on earth,"
Our FATHER, Thou dost give
To all who share the Spirit's Birth
And in its "fulness" live.
2. Born of the Spirit, born again,
Begotten from the skies—
No longer are we mortal men
But to Thy god-head rise ;
3. And gods we verily are made,
Endued with powers profound ;
In all Thine attributes arrayed,
Enthroned with Thee, and crowned.
4. Our FATHER, Thou ! Thy children, we
Thy name and nature bear—
Now, and through all eternity
Thy sovereignty we share :
5. Omnipotence, omniscience too,
And omnipresence are
The sovereign powers, to be and do,
Thou dost on us confer.
6. Our FATHER, worthy of these gifts
May all Thy children be !
The very thought our souls uplifts
And makes us "one with Thee."
7. No more may sorrow, sin and pain,
Nor doubt and fear be found !
Wherever righteousness shall reign
Will health and joy abound.
8. "All power in heaven and on earth"
Our FATHER, now we have
If, truly born of the New Birth,
Thy "fulness" we receive.—*Amen.*

M.K.S.

HYMN XXXIV.

FATHER, WIDELY HAVE WE WANDERED.

P. M.—"*Geneva*," or "*Stephanos*."

1. FATHER, widely have we wandered
From Thy watch and care ;
Precious time and strength have squandered,
Here and there !
2. Deep within our hearts are swelling
Tides of guilt and blame,
Words of penitence compelling—
Words of shame !
3. Lo, we hear Thee kindly saying :
"Freely I forgive !
By your future holy living
All retrieve."
4. Help us, O Our FATHER holy,
Henceforth thus to live !
To redeem past sin and folly
We will strive :—
5. Now, this moment, not "to-morrow,"
Firmly we begin
To retrieve our shame and sorrow,
And our sin.
6. All forgiven and forgotten,
Now Thou dost declare ;
Callest us Thine "own begotten"
Children dear !
7. No more chidings, no more censure,
From Thy lips we hear !
To Thine outstretched arms we venture,
And Thy care.

8. O, this Gospel glad and glorious,
Gospel of Thy Love,
Over deepest sin victorious
Now doth prove!

9. Hence, Our FATHER, haste we widely,
In Thy blesséd Name,
These Good Tidings freely, gladly,
To proclaim.

10. Not by fear, or wrath, or threatenings
But by Mercy's charms,
Hast Thou drawn us from our wanderings
*To Thine Arms.—*Amen.*

M. K. S.

HYMN XXXV.

FATHER, THY LOVE ETERNAL IS!

C. M. D.—“*Vox Dilecti*,” or “*St. Leonard*.”

1. FATHER, Thy love eternal is!
Thou standest at the door
And lovingly dost watch and wait
All wand'ers to restore;
Though, countless days and countless nights,
Thy laws have they defied,
Thou never yet hast closed the door
And left a child outside.
2. Thy prodigals have strayed afar
And squandered wealth and time,
Have brought disgrace upon Thy name
By every vice and crime;
Yet Thou hast stood, early and late,
Outlooking far and wide;
Refusing e'er to close the door
And leave a child outside.
3. Thy heartless children oft have said:
Why longer watch and wait?
Forget, and leave the worthless ones
To their deservéd fate!
But Thou, all-patient and all-kind,
Hast tenderly replied:
I cannot ever close the door
And leave my child outside!
4. Long hast Thou waited, long enough!
The heartless ones exclaimed—
Thy righteous household long has been
Disgracéd and defamed!
Again, and firmly, hast Thou said:
Whatever else betide,
I will not ever close the door
And leave my child outside!
5. Unclothed and starving and debased,
Come wand'ers one by one;
Espying them from far Thou dost
With eager gladness run:—
“Rejoice, rejoice, the lost is found;
Open the portals wide;
Prepare the robe, the ring, the feast
And bring my child inside!”
6. FATHER, Thy love eternal is!
Thou standest at the door
And lovingly dost watch and wait
All wand'ers to restore;
Though, countless days and countless nights,
Thy laws have been defied,
But never hast Thou closed the door
And left a child outside.—*Amen.*

M. K. S.

HYMN XXXVI.

FOR ALL THY WORKS.....ALLELUIA!

P. M.—“*Sarum.*”

1. For all Thy works in heaven and earth displayed
To Thee, O FATHER who hath all things made,
Our grateful adoration now be paid :
Alleluia, Alleluia!
2. A thousand years, to Thee, are as a day,
The passing moment as Eternity ;
For all events are present unto Thee :
Alleluia, Alleluia!
3. The boundless Universe which we survey
With wond'ring thoughts doth fill us, day by day ;
While all above and 'round us seem to say :
Alleluia, Alleluia!
4. May not our minds Thy purposes confuse ;
May not our hands Thy glorious gifts misuse ;
Nor may our tongues Thy worthy praise refuse ;
Alleluia, Alleluia!
5. Upon our vision breaks that glorious day
When all Thy children, clothed in bright array,
To Thee as FATHER shall their homage pay :
Alleluia, Alleluia!
6. Then, gates of pearl Thou wilt wide open fling ;
Thy children—every one redeemed—wilt bring,
From wildest bounds of Universe, to sing :
Alleluia, Alleluia!—Amen.

M. K. S.

HYMN XXXVII.

THY KINGDOM, FATHER, IS WITHIN.

C. M.—“*Spohr,*” or “*Woodland.*” or “*Ortonville.*”

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|--|---|
| <ol style="list-style-type: none"> 1. Thy Kingdom, FATHER, is within ;
Thy Judgment Seat is there ;
And every day, a Judgment Day,
The Books wide open are. | <ol style="list-style-type: none"> 2. Upon Thy right hand or Thy left
We every moment stand ;
And Conscience is the only Judge
That serves at Thy command. |
| <ol style="list-style-type: none"> 3. Alone with Conscience we must be
To-day, and evermore ;
And every deed, and word, and thought
Its verdict must implore. | |
| <ol style="list-style-type: none"> 4. If it accuse, at once we're driven,
FATHER, to Thy Left Hand ;
If it excuse, rejoicingly,
Upon Thy Right we stand. | <ol style="list-style-type: none"> 5. The open Books of Memory
The verdicts all record ;
Their fadeless pages evermore
Will punish or reward. |

6. What more, Our FATHER, do we need
Impartial Love to see :
Since every soul is its own Judge,
Now, and eternally.
7. Oh, grant illumined minds to know
And tender hearts to feel
The right and wrong, evil and good :
Clearly Thy way reveal.
8. Then, every act and word and thought
Help us to watch and guard ;
Assured that these, alone, will bring
Our mis'ry or reward.—*Amen.* M. K. S.

HYMN XXXVIII.

CAME A PURE, WHITE SOUL TO HEAVEN.

P. M.—“*Stephanos,*” or “*Geneva.*”

1. Came a pure, white soul to Heaven ;
Halting at the gate,
Saw within the throngs, who sinners
Were of late.
2. Never, said she, will I enter—
Idly there to sing—
Until thither every wand'rer
I shall bring !
3. Could I venture to Our FATHER
In my selfishness,
Leaving one of His dear children
In distress !
4. Could I hope to gain His pity
While I, pitiless,
Should forget, e'en for one moment,
Their distress !
5. With a cold heart could I ever
Enter Heaven's door
And the lowest, direst sinner
Seek no more !
6. How could I join with such “angels”
In their selfish bliss,
And leave one poor soul forever
Joy to miss !
7. No ; I cannot, will not enter ;
But beneath will go,
And to every graceless brother
Pity show !
8. Hither, thither, wheresoever
Wand'ring soul may be
Will I bear the loving gospel,
Full and free !
9. Hastening downward met she Jesus
On her loving way ;
Who, in tender, sweet compassion,
Thus did say :—
10. Pity is Our FATHER's Spirit
Breathed in human hearts,
And from His begotten children
Ne'er departs ;
11. Now will I go also with you,
My dear child of love,
Leaving all that glory called
“Heaven above ;”
12. Join we with the pitying FATHER
To whom all are dear,
Seek the lost ones, never ceasing
Till they hear !—*Amen.*

[*Suggested by an anonymous poem.*]

M. K. S.

HYMN XXXIX.

THY HOLY CHURCH WHERE TWO OR THREE.

L. M.—“*Hursley*,” or “*Hebron*,” or “*Hamburg*.”

1. Thy Holy Church where two or three
Assembled in Thy Name may be,
Our FATHER, to Thy heart is dear
As where ten thousand gathered are.
2. Thy House and Heaven's Gate became
The place where only one did dream;
His altar but a common stone,
And he, Thy worshipper, alone.
3. To him Thy blessings full were given;
And shining angels from Thy heaven,
Ascending and descending, came
Thy benedictions to proclaim.
4. No costly temple built with hands
Thy favoring presence e'er commands;
Nor bowing priest, nor prostrate throng,
Nor creed, nor sacrament, nor song;
5. Thine ear is open to no prayer
Unless an humble heart is there,
Which, longing for Thy heavenly grace,
Hungers and thirsts for righteousness.
6. Wherever gathers two or three
Thus longing to commune with Thee—
Whate'er the day, whate'er the place—
There Thou dost show Thy loving face.
7. Our FATHER, thus assembled now,
Thy favoring presence to us show;
Thy Holy Church may we become,
Our hearts Thy temple and Thy home.—*Amen.*

M. K. S.

HYMN XL.

THY LIGHT, “THAT LIGHTENS EVERY MAN.”

C. M.—“*Arlington*,” or “*Ortonville*,” or “*Woodland*.”

1. Thy Light, “that lightens every man,”
Our FATHER, shines o'er all;
Uprising from the midnight shades
Its beams upon us fall.
2. The dawn of Faith has now appeared;
Full day will follow soon,
When Hope shall breathe with freer breath
And morn be lost in noon.
3. No longer do we seek or pray
For miracle or sign;
Our eyes are opened, and we see
That all things are divine.
4. No more in sacraments or rites,
In holy house or days,
We seek Thee, FATHER; for ourselves
Are temples of Thy praise.
5. The brighter light and broader view
Now to our souls reveal
Undreamed of glories, which before
The darkness did conceal.
6. Anew, with the fresh morning's glow,
We climb the heaven-ward way;
Brighter, we know, shall shine Thy Light
Unto the Perfect Day.—*Amen.*

M. K. S.

HYMN XLI.

ETERNAL WORD, INCARNATE.

7s, 6s, D.—“*St. Edith*,” or “*Missionary Hymn*.”

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|--|---|
| <p>1. Eternal WORD, incarnate
 Forever and in all—
 In every living object
 However great or small!
 Our FATHER do we call Thee,
 And FATHER of the Whole—
 Of every living object
 The Substance and the Soul.</p> <p>2. Thou wert in the beginning
 And all things were in Thee;
 Thou art, the same, in all things
 We think, or hear, or see;
 Beside Thee there is nothing,
 Without Thee nothing made;
 To Thee, the one Creator,
 All homage now be paid.</p> | <p>3. Thy Life, our FATHER, shineth
 As Light to lighten all;
 Though many, in their blindness,
 The Light do darkness call!
 And all Thy saintly sages,
 Of every age and name,
 Have joined, with holy voices,
 This Gospel to proclaim:—</p> <p>4. “Unto His own He cometh,
 The FATHER of us all,
 And all who will receive Him
 His children doth He call;
 The new-birth of the Spirit
 On them He doth bestow,
 And to them all His glory
 He will forever show!”</p> <p>5. Our FATHER, Thee we welcome;
 Thy Spirits' new-birth give;
 May we of all Thy fulness,
 And grace for grace, receive!
 O make us Thy messiahs
 Anointed and sent forth
 To publish these Glad Tidings
 Through all the wide-spread earth.—<i>Amen</i>.</p> |
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M. K. S.

HYMN XLII.

WEARY, AND FAINT, AND HEAVY-LADE WITH CARE.

10s.—“*Langran*,” or “*Ellers*.”

1. Weary, and faint, and heavy-lade with care,
The man of Nazareth—Jacob's well drew near;
And, seated there, upon its curb of stone,
He sought to rest and meditate alone.
2. Water to bring a woman soon drew nigh;
The stranger gently unto her did say:
Give me to drink! The woman kindly gave;
Then asked this question, thoughtfully and grave:
3. In holy city or on holy hill—
Which is the temple that Jehovah will
His dwelling make, and blessings there bestow
Upon His worshippers who thither go?

4. Answered the stranger, kindly and yet bold :
 "Such is the worship of traditions old !
 But the hour cometh, nay, hath come this day
 When men such worship will no longer pay.
5. "Nor here, nor there ; nor in some stated way ;
 Nor with fixed words or forms shall henceforth pray
 The worshipper, who his own heart sincere
 A temple finds, and learns to worship there.
6. "No more Jehovah, God, or Lord His name
 Whom henceforth as Our FATHER I proclaim ;
 Spirit is He, and spirits too are we ;
 Henceforth in spirit let our worship be."
7. Our FATHER, may we listen to this Word
 So long ago, in far Judea, heard !
 In spirit and in truth our worship be,
 And humbly offered only unto Thee !—*Amen.*

M. K. S.

HYMN XLIII.

"KNOWLEDGE OF EVIL AND OF GOOD."

L. M. D.—"*He Leadeth Me*," or (Single) "*Hebron*," or "*Hursley*."

1. "Knowledge of evil and of good"—
 By lower man not understood—
 Thy "tree of life," FATHER, has been
 To all aspiring, toiling men :
 At first a fall from heaven it seemed,
 To those who of no heaven dreamed
 Higher than sensuous pleasures give
 To men who like the brutes do live.
2. "Eating thereof, that very day,"
 A voice from heaven seemed to say,
 "Dying, ye all shall surely die ;
 No pleasures more shall ye enjoy ;
 From Paradise shall ye be driven ;
 To toil, thenceforth, your days be given ;
 By thought, and doubt, and struggles long
 Shall ye your lives on earth prolong !"
3. 'Twas not Thy voice, FATHER of love,
 Nor voice from any heaven above ;
 But from the sensuous realms beneath
 Of darkness and eternal death !
 There to remain, or thither tend,
 And make enjoyment one's chief end
 A Paradise to brutes may prove—
 But not to souls that upward move.
4. Thy "tree of life," FATHER, has stood—
 "Knowledge of evil and of good"—
 In every age and every clime,
 Inciting men to lives sublime :
 Freely its fruits may we partake,
 All Eden bowers may we forsake,
 Engage in virtuous toil and strife,
 And thus attain Eternal Life.—*Amen.*

M. K. S.

HYMN XLIV.

"FROM OFF THY FEET TAKE NOW THY SHOES."

C. M. D.—"*Vox Dilecti*," or "*St. Leonard*."

1. "From off thy feet take now thy shoes
For this is holy ground ;
My ceaseless presence is revealed
Through every sight and sound :
This bush that seems to burn with fire
Which never can consume,
Is but a symbol of the Life
Which all things doth illume.
2. "Source and support of all that is,
Fountain of Life I AM ;
Through every object, every thought
My Being doth outstream :
Go hence! my ever-present Life
To all the world proclaim,
And teach to every child of man
That I AM THAT I AM."
3. Our FATHER, thus Thou speakest still
Through every bush and blade ;—
Through every object, every thought
Are revelations made ;
No corner, nay, no spot of earth
Which is not holy ground ;
In every pebble, every leaf
Thy presence may be found.
4. No longer by the outward sense
Of matter crude and dead,
With stolid minds and sleeping souls
Will we, henceforth, be led ;
From off our feet we take our shoes,
For this is holy ground ;
Thy ceaseless presence is revealed
Through every sight and sound.—*Amen.*

M. K. S.

HYMN XLV.

OUR FATHER, IN THY HOLY NAME.

P. M.—"*Victory*."

1. Our FATHER, in Thy holy name,
We would Man's Brotherhood proclaim,
And bid the world its glories claim.
Alleluia, Alleluia!
2. The Church wherein Thy saints abide
Hath lofty gates on every side,
Which, night and day, stand open wide.
Alleluia, Alleluia!
3. Nor race, nor rank, nor form, nor creed,
Can any right or favor plead—
Howe'er its priests may intercede.
Alleluia, Alleluia!
4. The prodigal and Magdalene—
By penitence made wise and clean—
Ent'ring its gates are hourly seen.
Alleluia, Alleluia!
5. The Greek, the Roman, and the Jew,
The Christian, Pagan, "Heathen" too,
Ent'ring its gates we hourly view.
Alleluia, Alleluia!

6. Not what they seem, nor what they say,
Nor what they think, nor how they pray;
But what they are—from day to day?
Alleluia, Alleluia!
7. Not to what sect do they belong;
Nor if alone, or with a throng;
But is their conduct right, or wrong?
Alleluia, Alleluia!
8. Such are the only queries made,
Such are the only measures laid,
And such the Holy Church portrayed.
Alleluia, Alleluia!
9. The pure in heart, the meek, the kind,
Those who possess an humble mind
Do, at these gates, acceptance find.
Alleluia, Alleluia!
10. "Who sought their fellow men to free
From sorrow and from misery,
Have done the same thing unto me."
Alleluia, Alleluia!
11. Thus shall be said to every one
Who holy service has begun,
And in that service has "well done."
Alleluia, Alleluia!
12. Our FATHER, in Thy holy name,
May we this Brotherhood proclaim,
And bid the world its glories claim.
Alleluia, Alleluia!—Amen.

M. K. S.

HYMN XLVI.

THERE'S NAUGHT IN HEAVEN OR EARTH BUT THEE.

P. M.—"Dominus Regit Me."

1. There's naught in heav'n or earth but Thee,
Our FATHER, O Our FATHER!
All else are phantoms wan, that flee
And vanish altogether.
2. There is no Future and no Past,
No Thither and no Yonder;
For Now and Here are themes too vast
For any vaster wonder.
3. Eternity and Space art Thou!
In Thee are we eternal,
And in the everlasting Now
We find the life supernal:—
4. Heaven and Hell, their joy and pain,
Are here and now forever;
The pure in heart do Heaven gain,
The impure—nowhere, never.
5. Our FATHER, Thou art All in all,
The Universe sustainest;
No atom from Thyself may fall,
Eternal Thou remainest.
6. Eternal Life in Thee we have,
And have it now—or never;
For if in Thee we live and move
We are Thine own forever.—*Amen.*

M. K. S.



HYMN XLVII.

GLAD TIDINGS, O GLAD TIDINGS.

7s, 6s, D.—“*St. Edith*,” or “*Webb*,” or “*Missionary Hymn*.”

1. Glad tidings, O glad tidings
From heaven Thou dost send!
To-day the angel voices
Do with our voices blend,
Proclaiming the old Gospel—
So old, and yet so new—
That Thou art our own FATHER
All-wise, all-loving too.
2. Glad tidings, O glad tidings
To all the world proclaimed—
Although so long perverted,
Mistaken and misnamed—
For all the saintly sages
Of every race and clime
Have joined with angel voices
To sing this song sublime.
3. Glad tidings, O glad tidings!
All men Thy children are;
And Thou, as their own FATHER,
Dost seek them, near and far:
No priesthood, rite or symbol,
No sacrament of blood
Demands Thy blessed Gospel,
O Author of all good.
4. Glad tidings, O glad tidings!
The brotherhood of man
Is the true revelation
Of Thine eternal plan;
The lowest and the vilest
Of all who dwell on earth
Are Thy beloved children,
Of priceless, endless worth.
5. Glad tidings, O glad tidings!
All sorrow, sin and pain
Are but as clouds and darkness
Which heavenly bliss contain;
Thy purposes, Our FATHER—
In Nature and in Grace—
As good, and wise and loving
Through all Thy works we trace.
6. Glad tidings, O glad tidings!
This is the Gospel true;
As old as man's aspirings
And yet forever new:
Rejoice, O souls immortal!
Our FATHER is within;
This earth is Heaven's portal
And angels are our kin.—*Amen.*

M. K. S.

HYMN XLVIII.

FOR ALL THY CHILDREN IN THE ANCIENT DAYS.

P. M.—“*Sarum*.”

1. For all Thy children in the ancient days
Who sought Thy light, all in their various ways,
Thy name, Our FATHER, now we join to praise:
Alleluia, Alleluia!

2. Bowing to idols made of wood or stone,
As best they could, they did Thy glory own;
And, through their symbols, worshiped Thee, alone:
Alleluia, Alleluia!
3. Our minds' best off'rings and our hearts' best love—
The best we know, the truest we can prove—
Alone are tributes which our lips should move.
Alleluia, Alleluia!
4. What others offer, or what tributes bring,
'Tis Thine to judge—who art of kings the King;
Ours to be true, and from the heart to sing:
Alleluia, Alleluia!
5. May all Thy children, loving, brave and true—
With Thine approval, only, kept in view—
Each his own path of duty firm pursue:
Alleluia, Alleluia!
6. Thus shall Thy Church in earth and heav'n combine
To form one holy fellowship divine;
And all be one in Thee—as all are Thine:
Alleluia, Alleluia!—Amen.

M. K. S.

HYMN XLIX.

"CAN A LOVING, TENDER MOTHER."

P. M.—"Stephanos," or "Geneva."

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| <p>1. "Can a loving, tender mother
Her own child forget?
Yes, she may; yet will I never
You forsake!</p> <p>2. "Can a wise and virtuous father
Serpent give for bread?
Yes, he may; yet will I never
You mislead!</p> <p>3. "Can a brother leave a brother
All alone to die?
Yes, he may; yet will I ever
Stand close by!</p> <p>4. "Can a neighbor doom a neighbor
To eternal woe?
Yes, he may; yet will I never
Treat you so!"</p> | <p>5. Thus doth say Our Heavenly FATHER
Unto every child—
E'en the lowest and the vilest,
Sin defiled.</p> <p>6. "Come to me, my own dear children!
Every one I call;
Neighbor, brother, father, mother—
I am, all!</p> <p>7. "Though the whole world should desert you,
Never, never, I;
Though in satan's chains of darkness
You should lie!</p> <p>8. "Ever, ever, and forever
Will I search and seek,
Till the last deluded wand'rer
Home I take!"</p> <p>9. Thus doth say Our Heavenly FATHER
Unto every child—
E'en the lowest and the vilest,
Sin defiled.</p> |
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| <p>10. Shall not we, His well-loved children,
Gladly say the same;
Gladly hasten thus to honor
His dear name!</p> <p>11. Shall not we go seek the wand'ers
Until them we find!
Shall our love to those who love us
Be confined!</p> | <p>12. Of Thy boundless Love, Our FATHER,
May we sharers be;
In our thoughts and deeds of mercy,
Follow Thee.</p> <p>13. Never, never, may we enter
Into bliss alone!
Join with Thee to save Thy children,
Every one.</p> |
|---|---|
14. Only thus can we be happy,
Only thus be blest;
Only thus may we be sharers
Of Thy Rest.—*Amen.*
- M. K. S.
-

HYMN L.

FATHER, WE KNOW THY HAND CONTROLS.

P. M.—“*Dominus Regit Me.*”

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| <p>1. FATHER, we know Thy hand controls
Whatever we are fearing;
Round Thee, in calmest music rolls
The discords we are hearing.</p> <p>2. Thou art of all the strength and stay;
And not a grass-blade groweth
Upon the trackless, desert way
But Thee, as FATHER, knoweth.</p> <p>3. Why fear we then, why shrink from aught,
While Thy sure care possessing!
For Thou hast every creature taught
To trust in Thee for blessing.</p> | <p>4. Like warp and woof our destinies
Are woven at Thy pleasure;
Thy hand of love doth hold the keys
Of universal treasure.</p> <p>5. We would not change a single thread
Of all that Thou art weaving;
Nor dare we for a favor plead
In all that Thou art giving.</p> <p>6. FATHER of Love, we trust Thy will;
In wisdom Thou dost guide us;
With hands in Thine we'll trust Thee still
Whatever may betide us.—<i>Amen.</i></p> |
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M. K. S.

HYMN LI.

BEHOLD WE HEAR FROM HEAVEN OUR FATHER'S VOICE.

P. M.—“*Alleluia, Perenne.*”

1. Behold we hear from heav'n Our FATHER's voice
Saying, to all who make His love their choice:
“Thou art my child, beloved!”
2. Into the desert by His Spirit led,
Refusing to exchange our souls for bread,
We hear: “My child, beloved!”
3. The world of wealth and pleasure we disdain
For truth and virtue; then we hear again:
“Thou art my child, beloved!”

4. All shows and schemes for man's applause we shun;
Then comes to us, as to "the well-loved Son,"
The voice: "My child, belovéd!"
5. The FATHER'S will we make our meat and drink—
In all we wish, or do, or say, or think—
Then comes: "My child, belovéd!"
6. No ritual word or formulated creed
In heart rejected, by our lips are said;
Then comes: "My child, belovéd!"
7. The synagogue or church has cast us out;
But still we honor every honest doubt,
And hear: "My child, belovéd!"
8. All outcasts, hated and despised of men,
In love we pity, seek, and help; and then
We hear: "My child, belovéd!"
9. Our kindred—brother, sister, mother too—
We all forsake our holy work to do;
Then comes: "My child, belovéd!"
10. All power in heav'n and earth to us is giv'n!
To nobly use that power we oft have striv'n,
And heard: "My child, belovéd!"
11. "FATHER in me and I in Thee"—we prayed;
Then came anew the voice from heav'n and said:
"Thou art my child, belovéd!"
12. Oft on the lonely mountain side we kneel,
Or in the garden keenest sorrows feel;
Still comes: "My child, belovéd!"
13. And when through death's dark vale at last we go,
Our FATHER, may Thy voice still whisper low:
"Thou art my child, belovéd!"
14. When from ascension mount, at last, we rise,
We know Thy voice will greet us, from the skies:
"Thou art my child, belovéd!"—*Amen.*

M. K. S.

HYMN LII.

 THY NAME AND NATURE BOTH ARE LOVE.

P. M.—"Dominus Regit Me."

1. Thy name and nature both are Love,
O ever-living FATHER;
Surpassing every earthly love,
Even the love of mother!

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| <p>2. Not throned afar in realms above,
With servile hosts around Thee;
But in our hearts, filled with Thy love,
Have we, Thy children, found Thee.</p> <p>3. Not in some holy book of old,
With miracles as tokens,
Are all Thy revelations told;
To us Thou now hast spoken.</p> <p>4. Not to high priest or "only" son—
From all beside concealéd—
But to Thy children, every one,
Art Thou, as Love, revealéd.</p> | <p>5. Not through some sacrament or rite,
Or creed or prayers repeated;
But through Thine own Indwelling Light
Thy presence have we greeted.</p> <p>6. Nor fane, nor shrine, nor church we need
For visions, rapt and holy;
Our souls are heaven's gate, indeed,
And there art Thou most truly.</p> <p>7. The pure in heart are temples fair
In which Thou ever dwellest;
Thine earthly home such temples are;
And these with love Thou fillest.</p> |
|--|--|
8. Dwell Thou in us, and we in Thee—
Fulness of love bestowing!
Thy children, FATHER, may we be;
Our hearts with love o'erflowing.—*Amen.*

M. K. S.

HYMN LIII.

FATHER OF SPIRITS, BY THY HOLY BREATH.

10s.—"*Eventide*," or "*Ellers*."

1. FATHER of spirits, by Thy Holy Breath
Fill us with life and light, and joy and faith;
Fill us with peace, and purity and love,
O Thou in whom our spirits live and move!
2. Fain would our souls their FATHER's image bear!
For this we lift to Thee our fervent prayer:
Oh, let Thy kingdom now within us come
And, as above, so there, Thy will be done!
3. FATHER, in Thee alone we find our heaven,
And to Thy children is no other given;
Thou art the Source of all that's good and fair;
If Thou art in us then our heaven is there.
4. Within us ever lies the enchanted land,
And all Thy glories close about us stand;
Its marvels rich Thou wilt to all display
Who bid Thee welcome—bid Thee ever stay.
5. FATHER of spirits, now to Thy control
We fully yield the body, mind and soul!
Thy holy temples henceforth may we be:
Dwell Thou in us, that we may dwell in Thee.
6. Open our ears that we Thy voice may hear
Speaking glad words of hope, and trust and cheer!
Open our eyes that we Thy face may see
And know, indeed, that we are one with Thee!—*Amen.*

M. K. S.

HYMN LIV.

FATHER, IN THE GARDEN.

6s, 5s, D.—“*Penitence*,” or “*Magdalena*,” or “*St. Mark*.”

1. FATHER, in the Garden
Here we watch alone;
Sadly, humbly, praying:—
“Let Thy will be done!”
'Twas Thy voice, within us
Speaking long ago,
Bade us on Thy business
All our powers bestow.
2. Thronging to the temple
All the people went,
Tithes and offerings taking
With devout intent;
Heard we inward whispers:—
“This is not for thee;
Higher is thy mission;
Come, and follow Me!”
3. Quickly all forsaking—
Father, mother, all—
We obeyed the Vision,
Listening to Thy call;
Years of toil devoted
To Thy holy cause,
While the world about us
Did each step oppose.
4. Now, all dark before us
Lies the Narrow Way;
What may come to-morrow
None of us can say;
Of this cup, so bitter,
FATHER, pray, relieve!
Or, if we must drink it,
Angel-strengthenings give!
5. Voice from Heaven Thou sendest:—
“Children, trust in me,
And my grace sufficient
For each cross shall be!”
FATHER, now we trust Thee—
Watching here alone—
And we gladly answer:
“Let Thy will be done.”—*Amen*.

M. K. S.

HYMN LV.

WHY HAST THOU FORSAKEN.

6s, 5s, D.—“*Penitence*,” or “*Magdalena*,” or “*St. Mark*.”

1. Why hast Thou forsaken,
O Thou Power Most High!
Why hast Thou forsaken
Us, who to Thee cry!
In Thee have we trusted
All the days gone by;
Why, now, dost Thou leave us
On the cross to die!
2. Thou didst go before us
When we did forsake
Even friends and kindred,
And Thy guidance take;
By the world deserted,
Scorned and shun'd by all,
On the cross now hanging
Lo, in vain we call!
3. In our fiercest trials—
Scoff, and sneer, and shame—
By Thy loving watch-care
Strengthening angels came;
Now, defamed, defeated,
Hanging here alone;
Why dost Thou forsake us
And Thy cause disown!
4. Voice from Heaven whispers:
“Courage, children brave;
Grandly end the mission
Which to you I gave!
Highest truth and virtue
To the end proclaim;
And eternal glory
Shall requite your shame.”

5. FATHER, it is finished !
 Now we feel Thee nigh —
 Our heart-blood outpouring —
 We can gladly die ;
 Unto Thee committing
 All that Thou didst give,
 Now our future keeping
 In Thy hands we leave.—*Amen.*

M. K. S.

HYMN LVI.

HO, EVERY ONE OPPRESSED.

S. M.—“*Cambridge,*” or “*Silver Street.*”

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| <p>1. Ho, every one oppress'd
 With sickness or with fear,
 Who seek for healing and for rest,
 The Helper now is near !</p> <p>2. To man no longer go
 And all thy wealth disperse ;
 And, after all, no better grow
 But, rather, grow the worse.</p> | <p>3. Outpourings from the sun
 Do gladden every land :
 So, evermore, the Spotless One
 Doth close beside us stand.</p> <p>4. Touch but His garment's hem,
 With living faith and love,
 And health and gladness will outstream
 Like sunbeams from above.</p> |
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5. Weary and burdened soul !
 Let all thy sorrows cease ;
 In mind and body be “made whole,”
 And thus “depart in peace.”—*Amen.*

M. K. S.

HYMN LVII.

THIS WORLD, OUR FATHER, THOU HAST MADE.

C. M.—“*Beatitude,*” or “*Jerusalem,*” or “*Arlington.*”

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| <p>1. This world, Our FATHER, Thou hast made
 So beautiful and fair,
 That gladly would we longer stay,
 Its wond'rous life to share ;</p> <p>2. Ten thousand times ten thousand years
 Could we these scenes explore,
 And every day find myst'ries new
 To charm us more and more.</p> <p>3. It cannot be that Thou hast given
 But “three-score years and ten,”
 For all these scenes and mysteries,
 Unto the sons of men ;</p> <p>4. That when Thy children just begin
 Earth's wonders to descry,
 Thou quickly bearest them away
 To distant worlds “on high” !</p> | <p>5. It cannot be, Our FATHER, wise
 And loving as Thou art,
 That in this world's perfection we
 Shall have no future part !</p> <p>6. With all its past our lives we've lived,
 From monad up to man ;
 Its future we shall also share
 As helpers in Thy plan.</p> <p>7. In changing forms and differing spheres
 More beautiful and grand,
 As messengers of Light and Life
 Sent forth by Thy command ;</p> |
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8. Ten thousand times ten thousand years
 Shall we these scenes explore,
 And every day find myst'ries new
 To charm us more and more.—*Amen.*

M. K. S.

HYMN LVIII.

WITHIN BETHESDA'S FAR-FAMED PORCH.

C. M.—"*St. Agnes,*" or "*Martyrdom.*"

1. Within Bethesda's far-famed porch
 A helpless sufferer lay,
 Amid the multitudes who there
 Did gather, day by day.
2. For many a long and weary year
 Of sorrow and of pain,
 Hoping for some relief he there
 Had stay'd, and hoped in vain.
3. In outward remedies had he
 Sought healing or relief—
 As multitudes, down to this day,
 Do, in their unbelief.
4. With tender tones and pitying eye,
 That warmed and moved his soul,
 Said one, who happened to pass by:
 "Why art thou not made whole?"
5. "No one have I to help me in;
 Nothing have I to pay;
 And so no healing can I gain—
 Oh, pity me, I pray!"
6. "Arise, and walk, and be made whole!
 For faith alone can heal
 Dis-ease of body, mind, or soul;
 Go, and this good news tell."
7. Right through the streets, on Sabbath-day,
 The healed stranger sped;
 To all who met him by the way
 Rejoicingly he said:
8. "'Tis faith, and faith alone, can heal
 The body, mind, and soul!
 This truth to every mortal tell
 And bid them, thus, be whole."—*Amen.*

M. K. S.

HYMN LIX.

O HOLY FATHER, WHEN THE DAY.

C. M. P.—"*Woodland,*" or "*Consolation.*"

1. O Holy FATHER, when the day
 Of earthly life shall end,
 May trust in Thee grow strong and bright,
 And may we know that through the night
 Thou wilt our sleep attend.
2. Make pleasant all the paths of death:
 As sunbeams in the west
 Do shed a beauteous afterglow,
 Where all the heaven-bound sunsets go
 Ever from toil to rest.
3. Make pleasant all the paths of death:
 As children after play
 Lie down, without the least alarm,
 And sleep, in the maternal arm,
 Their weariness away.

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4. Make pleasant all the paths of death :
 And may we sink to rest
 Smiling our slumb'rous eyes to close,
 Smiling as, weary, we repose
 Upon Thy loving breast.
5. Make pleasant all the paths of death :
 By many a sorrow driven
 And tossed on life's tempestuous shoals,
 Where storms arise and ocean rolls
 To haste us on to heaven.
6. Our FATHER, may we trust in Thee,
 When that last hour shall come ;
 All loss is gain that brings us this :
 To dwell with Thee and share the bliss
 Of Thy eternal home.—*Amen.*

[Suggested by a familiar hymn.]

M. K. S.

HYMN LX.

WHEN WE SURVEY THE WONDEROUS CROSS.

L. M.—“*Rockingham*,” or “*Hebron*.”

1. When we survey the wond'rous Cross
 On which the Martyrs all have died,
 Our worldly gains appear as loss,
 And mean and empty all earth's pride.
2. Upon the Martyr Cross we see
 All those who in the Truth delight,
 And sooner crucified would be
 Than false to the Eternal Right.
3. See, from their heads, and hands, and feet,
 Sorrow and love flow mingled down !
 In them do faith and pity meet,
 And thorns compose their Martyr Crown.
4. FATHER, forbid that we should boast,
 Save in the consecrated Cross ;
 All the vain things that charm us most,
 Compared with it, are only dross.
5. May we accept the Crown of Thorns,
 The heavy Cross, with nails and spear ;
 Our spirits yield, 'mid scoffs and scorns,
 Assured that Thou our cry wilt hear.
6. The realms of nature all are Thine,
 On all alike Thy blessings fall ;
 Thy love, unfailing as divine,
 Demands our lives —our hearts, our all.—*Amen.*

[Suggested by a familiar hymn.]

M. K. S.

HYMN LXI.

NOT IN THE FAR-OFF REALMS OF SPACE.

C. M.—“*Spohr*,” or “*Woodland*,” or “*Arlington*.”

1. Not in the far-off realms of space
 Our FATHER, is Thy throne ;
 The pure in heart behold Thy face,
 To them art Thou made known.

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| <p>2. Thou dwellest in each holy thought;
Pure souls with Thee are kin;
In outward things they find Thee not
But search for Thee within.</p> <p>3. And when the vision comes of Thee
Revealed by inward sign,
Behold all earth and heav'n they see
Do with Thy glory shine!</p> | <p>4. Thenceforth they want not company
Nor pitch their tents alone;
Thou, everywhere, their guest wilt be
And make Thy presence known.</p> <p>5. O gift of gifts, O grace of grace,
That Thou shouldst condescend
To make our hearts Thy dwelling-place
And be our constant Friend!</p> |
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6. No more we search in depth or height,
But to our souls repair;
When lo! there shines an Inner Light,
And we behold Thee there.—*Amen.*

M. K. S.

HYMN LXII.

ROCK OF AGES, UNTO THEE.

6s, 7s.—“*Toplady*,” or “*Petra*,” or “*Redhead*.”

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| <p>1. Rock of Ages, unto Thee
From the heat and storms we flee;
SHADOW in a weary land
Proffering shelter, Thou dost stand;
Pilgrims through the desert, all,
To Thy refuge dost Thou call.</p> <p>2. Rock of Ages, unto Thee
For the Living Stream we flee;
Cleft by faith, from Thee outflow
Waters that new life bestow—
Life Eternal evermore
Springeth, and we thirst no more.</p> | <p>3. Rock of Ages, unto Thee
For the Bread from Heaven we flee;
Round about Thee Manna falls,
And a Voice benignant calls:
“Gather for your daily need
And on meat celestial feed!”</p> <p>4. Rock of Ages, unto Thee
Pilgrims evermore may flee;
Following through deserts drear
Thou to every one art near;
SHADOW in a weary land
Proffering refuge, Thou dost stand.</p> |
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5. While we breathe with mortal breath,
When we pass the vale of death,
When we rise to worlds unknown,
When we stand before Thy Throne—
Rock of Ages, still to Thee
For our refuge will we flee.—*Amen.*

[*Suggested by a familiar hymn.*]

M. K. S.

HYMN LXIII.

IF ONLY THOU HADST WITH US BEEN.

C. M.—“*Martyrdom*,” or “*Marlow*.”

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| <p>1. If only thou hadst with us been
Our brother had not died!
Said one whose trust was all in men,
And on their skill relied.</p> | <p>2. All outward methods had they sought
Their brother's life to save;
But still no healing had they brought,
And he was in his grave.</p> |
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| <p>3. Weeping also, with those who wept,
The pitying Jesus sped
Close to the place where Laz'rus slept
And, standing there, he prayed:</p> <p>4. "Thou hear'st us always, this we know,
O Ever Blesséd One!
Eternal life and hope art Thou
To every filial son."</p> <p>5. Then, to the sleeping one, he said:
"Laz'rus, awake! arise!
Unloose the napkin from thy head,
The bandage from thine eyes!"</p> <p>6. Straightway arose he whom all said—
With lamentations sore—
Was dead, alas! and truly dead,
Never to waken more.</p> | <p>7. Our FATHER, Thou alone canst heal!
All who this truth believe,
Though dead, shall live again; and all
Who thus believe shall live.</p> <p>8. What Jesus, by Thy power, could do—
As he, himself, did say—
"The same, nay, greater things" also
We, and all others, may:</p> <p>9. May heal the sick and raise the dead;
Ourselves may "rise again;"
"Captive captivity" may lead,
And with Thee live and reign.</p> <p>10. Increase our faith, till we shall move
The mountains from their place!
Nothing impossible may prove
To those who trust Thy grace.—<i>Amen.</i></p> |
|---|---|

M. K. S.

HYMN LXIV.

FATHER OF LOVE, WE HEAR THY ANGELS SINGING.

P. M.—"*Pilgrims.*"

1. FATHER of Love, we hear Thy angels singing
Through all the earth—o'er every land and shore,
The tidings glad to all Thy children bringing
Of that blest time when sin shall be no more.
Angels of glory, heralds of light,
Singing to gladden Thy children through the night.
2. Lo! in our ears, like bells at midnight pealing,
These angel voices sound with hope and cheer;
Strengthening our hearts with the divine revealing
That Thou, Our FATHER, art forever near.
Angels of glory, heralds of light, &c.
3. Forward we go and still we hear them singing:
"On, bravely on, the morn at length will dawn!"
All through the night this music, sweetly ringing,
Strengthens our faith and leads us bravely on.
Angels of glory, heralds of light, &c.
4. All nights must end—however long and dreary—
The day new dawn and darkness be o'erpast;
All journeys end with rest unto the weary;
So light and gladness shall be ours, at last.
Angels of glory, heralds of light, &c.

5. FATHER of Love, still may Thy angels guide us
 With their sweet songs of holiness and love!
 Trusting in Thee, no evil can betide us,
 And we shall safely reach Thy home above.
 Angels of glory, heralds of light,
 Singing to gladden Thy children through the night.—*Amen.*

[Suggested by a familiar hymn.]

M. K. S.

HYMN LXV.

HEREAFTER NE'ER SHALL BE THE TIME.

C. M.—“*Beatitude*,” or “*Jerusalem*,” or “*Ortonville*.”

- | | |
|---|---|
| 1. Hereafter ne'er shall be the time
When one shall cease to be;
The soul, within some fitting frame,
Goes on eternally. | 5. Eternal must the soul remain;
And when the body dies
Who thinks the soul is also slain
Th' Eternal Power defies! |
| 2. New-born—through childhood, youth and age
It glides from sphere to sphere;
Renewed and strengthened in each stage,
Diviner doth appear. | 6. It is not slain! He slayeth not
What from Himself He sends!
All souls with Him do share the Life
Which never, never ends. |
| 3. All indestructible is He
Who spread the heavens and earth;
As indestructible are they
Who from Him have their birth. | 7. No weapon e'er can pierce it through,
No raging fires consume;
In death its powers it doth renew
And higher form assume. |
| 4. Corruptible, all bodies must
Submit to minds' control;
But over mind and body both
Is the immortal soul. | 8. As an old garment man casts off;
Anon, a new one takes;
So casts the soul its worn-out frame,
And soon another makes.— <i>Amen.</i> |

M. K. S.

[Two thousand years B. C., among the Hindus, a poem was everywhere recited which contained this beautiful thought of Immortality, and which suggested the outlines, and some of the words, of this hymn. The poem is one of the “Five Precious Gems,” called the “Ma-hah Bah-ra-ta,” which are among the oldest extant writings of the world.]

HYMN LXVI.

NATURE IS “RED IN TOOTH AND CLAW.”

L. M.—“*Hebron*,” or “*Uxbridge*,” or “*Ward*.”

1. Nature is “red in tooth and claw,”
 And cruelty her common law!
 FATHER, unto our minds reveal
 This cloud which doth Thy love conceal.

2. Even among the sons of men
Hatred and strife forever reign;
And holy prophets cry: How long
Earth's miseries wilt Thou prolong!
3. We hear Thy whisper, deep within—
Whene'er our hearts are pure from sin—
"A still, small Voice" the silence breaks
And to us this revealing makes:
4. From teeming clod to shining star
All forms of life up-struggling are;
Free-will to choose, free-will to be—
For all alike—is my decree;
5. Eternal their probations are;
No limit may their progress bar,
Upward or downward—as they choose
My laws to honor or refuse;
6. My laws are kindness, help, and love;
All who observe them upward move,
But downward all who choose the law
Of Nature "red in tooth and claw."
7. Our FATHER, thus Thy love we see
In making all Thy children free;
The cloud that did Thy grace conceal
Doth now its boundlessness reveal.
8. Whate'er our past, of sin and shame;
Whatever others may proclaim;
Henceforth we choose, all else above,
Thy laws of "kindness, help, and love."—*Amen.*

M. K. S.

HYMN LXVII.

FROM THE MOST NORTHERN MOUNTAINS.

7, 6, 7, 6, D.—"Missionary Hymn," or "St. Edith."

1. From the most northern mountains
To the most southern strands,
From orient's bursting fountains
Round to the western lands—
From every flowing river
And all the fertile plains—
Men call us to deliver
Their souls from error's chains.
2. Shall they whose souls are lighted
With wisdom from on high,
To others, more benighted,
The new found truth deny?
Proclaim it, O proclaim it
To earth's remotest bound,
Till all who will receive it
Have heard its joyful sound!
3. Salvation now is proffered
To body, mind, and soul—
A remedy is offered
To make and keep them whole;
Up from within is springing
A fountain, foul or pure,
Which ceaselessly is bringing
Its poison or its cure;
4. This fountain, deep within us—
The secret, inmost heart—
Dis-ease or health doth bring us
Which pain or peace impart;
All evil thoughts, though hidden,
Must some dis-ease induce;
While holy thoughts, if bidden,
Will perfect health produce.
5. O hearken, all ye weary,
Dis-easéd and depressed,
Who wander, sad and dreary,
Seeking for health and rest!
No more in outward healings
Or outward helpings trust;
For your own heart-revealings
Both hear and heed ye must!
6. Search all the wide-world over,
Search all the ages through,
And you will not discover
A remedy that's true;
But cleanse the fount within you,
The fountain of the heart,
And streams of health will issue
And pour through every part;

7. Thus may both mind and body
 The soul's full health partake;
 The fountain thus made holy
 All else will holy make.
 Salvation, full salvation!
 The tidings glad proclaim
 Till all, in every nation,
 Wholeness and health shall claim.—*Amen.*

[*Suggested by a familiar hymn.*]

M. K. S.

HYMN LXVIII.

OUR COUNTRY IS THE WORLD.

6s, 4s.—“*Moscow*,” or “*Olivet*.”

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|---|---|
| <p>1. Our country is the world;
 Upon our flag, unfurled,
 Humanity;
 One FATHER have we all,
 Him our one King we call,
 Before Him only fall,
 World-Ruler, He!</p> | <p>3. “My party, right or wrong!”
 “My country, weak or strong!”
 No more we cry;
 For Truth alone we stand,
 And Right in every land,
 And for one cause contend—
 Humanity!</p> |
| <p>2. No more as children speak;
 No more, as children, seek
 A tribe to be;
 To manhood have we grown,
 A world-wide love have known,
 And now claim as our own
 Humanity!</p> | <p>4. One Country is our plan:
 One Parliament of Man
 We hope to see:
 No barriers retain;
 No child of Man disdain;
 One song alone remain—
 Humanity!</p> |
| <p>5. World-Country, 'tis to thee—
 Broad land of liberty—
 We tribute bring!
 Shine on us, Holy Light;
 Be Truth our only might;
 Our only sword be Right;
 FATHER, our King!—<i>Amen.</i></p> | |

M. K. S.

HYMN LXIX.

“THE FIRST ARE LAST AND LAST ARE FIRST.”

L. M.—“*Hebron*,” or “*Uxbridge*,” or “*Ward*.”

- | | |
|---|--|
| <p>1. “The first are last and last are first”—
 Those now called best shall prove the worst,
 While those despised and defamed
 Shall then be honored and esteemed!</p> | <p>3. Our FATHER, this great truth reveal;
 Its sacred meaning may we feel—
 That Thou no “favored” children hast
 To-day, nor in the entire past:</p> |
| <p>2. Thus spake Thy well-belovéd son,
 Who taught that all mankind are one;
 Who of the outcasts was the friend
 And did the dying thief defend.</p> | |

-
4. One common lot, sooner or late,
Doth every child of Thine await;
Sometime, somewhere, somehow must each
All spheres and grades of being reach:
5. From lowest grades of life the man
Must pass through every form and span;
And in the human stage must share
All that mankind is called to bear:
6. Through all the endless future too
Such common paths must all pursue;
No first, no last, no high, no low
Doth Thou, impartial FATHER, know.
7. FATHER, in heaven and on earth
Thy children all have common birth;
May we these Tidings Glad believe,
And as Thy loving children live.—*Amen.*
- M. K. S.

HYMN LXX.

IMMACULATE SPIRITS, ALL VIRGIN IN BIRTH.

11s.—“*Portuguese Hymn.*”

1. Immaculate spirits, all virgin in birth—
Through many past eons aspiring and brave—
At length do attain to perfection on earth,
And then grandly triumph o'er death and the grave.
2. Beginning or ending of Life there is none;
Reclothed in new forms of existence, the soul
Through infinite stages of being must run,
And thus reach perfection as part of the Whole.
3. All souls that do linger or downward recede
Through clinging to earth-forms, more stolid and base,
Do never with “angels ascending” proceed—
Themselves and Creation defile and disgrace.
4. This lingering and clinging through eons untold—
Free-choice is a birth-right eternal to all—
With chains of delusion and sorrow enfold
And bind with the bonds which the “body” we call.
5. And not till, grown weary and sad and ashamed,
Such souls wake from grossness and sensuous love,
And kinship and station with “angels” are claimed,
Do they rise to the FATHER who calls from above.
6. Immaculate spirits, all virgin in birth—
Because now grown wiser, aspiring and brave—
At length do attain to perfection on earth,
And then grandly triumph o'er death and the grave.
7. All the Past now revealéd, the Future all clear,
Such spirits “ascended” with new Life shall glow;
To Thee, O Our FATHER, brought ever more near
Forever and ever new glories shall know.—*Amen.*

M. K. S.

HYMN LXXI.

RESURRECTION AND ASCENSION.

8s, 7s.—*"Austria," or "Salvator," or "Regent Square."*

1. Resurrection and Ascension
Every day should we attain;
Graves of sin and earths of matter
Heaven-born souls should not detain.
By the Light Supernal quickened,
By the Life Eternal fed,
Sealéd sepulchers are opened,
Heavenward the soul is sped.
2. With the dead let dead souls tarry,
In the world let worldlings stay—
Leave the dead their dead to bury,
Leave the sensuous to their clay;
Risen we and, upward tending
Every day and every hour,
Find our lives with Thy life blending,
FATHER of all grace and power!
3. When the change called death approaches—
On the couch or on the cross—
Let the Peters and the Marys
Weep, and mourn the "direful" loss;
Straightway rising and ascending,
Freed from the last bond of clay,
We shall smile upon their mourning
From our realms of clearer day.
4. Resurrection and Ascension
May we every hour attain;
FATHER, may Thy blesséd angels
Rive the "rocks" that us detain;
May Thy "chariot" from Heaven
To our mountain tops descend,
Ever bear us to Thee nearer,
Till the mortal life shall end.—*Amen.*

M. K. S.

HYMN LXXII.

THE GLORY THAT WE HAD WITH THEE.

P. M.—*"Dominus Regit Me."*

1. The glory that we had with Thee,
FATHER, before the world was,
Unveiled we now begin to see—
Our soul-birth from Thyself was!
2. SPIRIT of spirits all, Thou art,
FOUNTAIN of life and being,
Of Thine own Soul each soul a part—
Eternally Thine offspring!
3. Eternal Thou—eternal we;
Omnipotent, omniscient
And omnipresent, if from Thee
We draw the Life sufficient!
4. "Ere Abram was," behold, we were—
Eternally begotten—
Thy Life Thou didst on us confer
Through eons long forgotten!
5. Thou wast in us and we in Thee,
O Parent-Soul eternal,
When from Thyself Thou didst set free
Our infant-souls supernal!
6. The glory that we had with Thee
And glory ever growing
Alike, Our FATHER, now we see
From all pure souls are flowing.—*Amen.*

M. K. S.

HYMN LXXIII.

THE GLORY THAT WE HAD WITH THEE.—*Continued.*P. M.—“*Dominus Regit Me.*”

1. The glory that we had with Thee,
FATHER, before the world was,
Unveiled we now begin to see—
Our soul-birth from Thyself was!
2. Through all the countless ages past
Thy Parent-care attended
Our every step, till now, at last,
Unfolds the vision splendid!
3. Thy Lethe Cup is proffered now
Which all the past unsealeth,
Which every act doth clearly show
And every thought revealeth;
4. That Cup—a pure and loving heart—
Our mem’ry doth deliver
From chains of darkness, and impart
Vast vision, now and ever!
5. Now know we, FATHER, whence we came
And whither we are going—
From Thee, to Thee—and, as the same,
Both past and future knowing!
6. The glory that we had with Thee
And glory ever growing
Alike, Our FATHER, now we see
From all pure souls are flowing!—*Amen.*

M. K. S.

HYMN LXXIV.

“MOVE UPWARD, WORKING OUT THE BEAST.”

L. M., with Refrain.—“*He Leadeth Me.*”

1. “Move upward, working out the beast
And let the ape and tiger die!”
Thus, FATHER, do we hear Thy voice
Forever calling from on high;—
Farther and farther from the dust,
Aspiring souls forever must
Higher and higher upward move
Toward Wisdom, Holiness, and Love!
2. While every clod doth stir with might
And every germ doth upward strive,
We feel within the common Life
Which from Thy Being all derive;—
Farther and farther from the dust, &c.
3. Upon the Ladder raised from earth
And reaching to remotest star,
All living forms, from root to man,
Ascending or descending are;—
Farther and farther from the dust, &c.
4. The root, the germ, the atom too—
All living forms beneath the sun
Thy children are, as well as we,
For Universal Life is One;
Farther and farther from the dust, &c.
5. All that aspire and upward climb
In holy service do engage;
They hear Thy voice saying, “Well done!”
As on they pass from stage to stage.
Farther and farther from the dust, &c.

6. Our Ebenezer now we raise,
 For from the dust to man we've come;
 And by Thy help, Our FATHER, we
 All-wise, all-perfect shall become!
 Farther and farther from the dust,
 Aspiring souls forever must
 Higher and higher upward move
 Toward Wisdom, Holiness, and Love.—*Amen.*

[Suggested by Tennyson, from whom the opening lines are quoted.]

M. K. S.

HYMN LXXV.

HAIL HAPPY CHRISTMAS, EARTH'S FESTIVAL OLD!

P. M.—“*Avison.*”

REFRAIN.

Hail happy Christmas, Earth's festival old!
 For man's Divine Birth through this day is retold.

1. Far back in history—long, long ago—
 Our FATHER, Thy love toward mankind didst Thou show,
 By sending Messiahs, of immaculate birth,
 To proclaim the glad tidings of “Heaven on Earth.”—*Refrain.*
2. “Heaven on Earth”—says the beautiful story—
 “Reveals to us all men as children of glory;
 Each child that is born, from the FATHER received,
 By His own Holy Spirit is truly conceived.”—*Refrain.*
3. Wise men and good, of all ages and nations,
 Have found in this story their grand inspirations;
 It tells us from whence comes the spirit of man,
 And it shows us our place in creation's vast plan.—*Refrain.*
4. Wonderful births—pure, immaculate, holy—
 From mothers made sinless and humble and lowly,
 Thou, FATHER, dost wait upon all to bestow;
 That all men their true godhood in Thee thus may know.—*Refrain.*
5. May every Christmas, all over the earth,
 Rewaken man's longings for that Divine Birth;
 Till Thou, O Our FATHER, and all men are one;
 And Thy will, in all nations, forever is done.
 Hail happy Christmas, Earth's festival old!
 For man's Divine Birth through this day is retold.—*Amen.*

M. K. S.



HYMN LXXVI.

BY RESURRECTION AND ASCENSION, TRUE.

P. M.—*"Alleluia Perenne."*

1. By resurrection and ascension, true,
We wake and rise into the Heavens New
Where reigns alone "Our FATHER."
2. Here is no discord, hate, or jealous strife;
For all now seek the pure and loving life
Of children of "Our FATHER."
3. No more distrustful doubt or anxious fear;
For faith brings the Eternal One so near
That all exclaim, "Our FATHER!"
4. No sacraments, nor rites, nor forms, nor creeds;
For holy service now is holy deeds
Done in Thy name, "Our FATHER!"
5. No "scheme" of doctrine, or salvation "plan";
For all accept the Brotherhood of Man
And join to pray, "Our FATHER!"
6. No "chosen", priesthood, holy place or shrine;
For now all men and places are divine
To those who love "Our FATHER."
7. No more by sin, dis-ease and sorrow driven;
For now "all power in earth and heaven is given"
To children of "Our FATHER."
8. No dread of judgments and no fear of death:
For now we dwell in Thee and breathe the Breath
Which Thou dost breathe, "Our FATHER!"
9. This resurrection and ascension, true,
Each day, each moment doth all souls renew
Who live in Thee, "Our FATHER."—*Amen.*

M. K. S.

HYMN LXXVII.

WHY STAND WE HERE INTO THE HEAVENS GAZING.

P. M.—*"Pilgrims," or "Vox Angelica" (without chorus).*

1. Why stand we here into the heavens gazing,
As once we gazed into the empty tomb?
Our FATHER, teach us that to Thee have risen
All who Thy perfect children have become.
2. Risen to Thee! not far off in the heavens,
Wearing a crown and seated on a throne,
Spending eternity in selfish pleasures,
Unmindful of all welfare save their own.—

3. Not such Thy children, raised into Thy glory!
Nor there, nor elsewhere in Thy wide domain
Is found a child, who Thine approval gaineth,
That in such selfish glory would remain.
4. Risen to Thee! As Thou art always present
Where'er is sorrow, suffering, strife or sin;
So, messengers of mercy and of blessing,
Go forth all those who Thine approval win.
5. Invisible, but ever close beside us
Are all the perfect ones who live with Thee;
Why stand we, then, into the heavens gazing
While near us all Thy risen children be!
6. Our FATHER, turning from our idle musing
Unto the world of sin and strife and pain,
As messengers of mercy and of blessing
Henceforth we seek Eternal Life to gain.—*Amen.*

M. K. S.

HYMN LXXVIII.

HAIL JOYOUS EASTER, EARTH'S FESTIVAL OLD.

P. M.—“*Avison.*”

REFRAIN.

Hail joyous Easter, earth's festival old,
Upon which the story of Life is retold!

1. Ages most distant and nations most old
The story of Easter have everywhere told;—
As the Goddess of Spring wakes all Nature from death
So Our FATHER will waken all souls by His Breath.—*Refrain.*
2. Stars in the heavens, as onward they move,
All sing of eternal and limitless Love;
No less doth each flower, nay, each rootlet of earth
Proclaim that all life hath immensurate worth.—*Refrain.*
3. FATHER, Thy children look up and around
And see that Thy watch-care is everywhere found;
See day-break returning from night's darkness deep,
And see spring-tide awakening from winter's long sleep;—*Refrain.*
4. Listening within them and hearing Thy Word,
The thought of Thy watch-care for them is inferred,
So constant and strong that all ages combine
To trust Thee, and call Thee: “Our FATHER Divine!—*Refrain.*”
5. May every Easter, all over the earth,
Awaken new longings for that Higher Birth
That death doth prefigure to every pure soul
That confides in Thy loving, eternal control.
Hail joyous Easter, earth's festival old,
Upon which the story of Life is retold!—*Amen.*

M. K. S.

HYMN LXXIX.

"HALLELUJAH TO THE MAKER!"

8s, 7s.—*"Regent Square," or "St. John."*

1. "Hallelujah to the Maker!
It is finished, Man is made!"
Over all the saintly sages
Thus the angel choirs have said:
Man, evolving from the atom
Through the countless ages past,
Reaches now to man's perfection—
Worthy of the name, at last.
2. Climbing on a glorious Ladder—
From the clod ascending high
To a Heaven beyond all heavens
Cognizant to mortal eye—
Step by step, through countless ages,
Souls advance from less to more;
While, ascending and descending,
Angels beckon, evermore.
3. Manhood's stage at length attained
Souls in human forms appear;
All the past conserved and gathered
In the stage called Now and Here.
But true Manhood is far distant;
Difficult and high the goal
From the creature called a savage,
To the perfect human soul.
4. Not one life, as man, but many;
Countless lives, perchance, for some;
Born and re-born, till to Virtue's
Full perfection each shall come:
Then a Buddha, or Messiah—
Prophet, martyr, saintly sage—
Stands before the world in glory
Shedding luster on his age.
5. No more birth and no more dying
When perfection's course is run;
Manhood's stage fully accomplished,
Manhood's victories fully won;
Unto all such saintly sages
Has the world this tribute paid:
"Hallelujah to the Maker!
It is finished, Man is made!"—*Amen.*

[Suggested by Tennyson, first two and last two lines as above quoted.]

M. K. S.

HYMN LXXX.

SO LONG, OUR FATHER, HAVE WE BEEN.

L. M.—*"Federal Street," or "Hummel," or "Rockingham."*

1. So long, Our FATHER, have we been
With good and wise and noble men,
And yet, alas, how many own;
"The FATHER have we never known!"
2. Who good and wise and noble men
Have lovingly and purely seen,
Have seen me, also! Thou dost say
To all, this day and every day.
3. Thou art in us and we in Thee;
Thy likeness all may clearly see
In every child who claims Thy love,
And seeks in Thee to live and move.
4. Our FATHER, now with unveiled face
In all these mirrors of Thy grace,
With joy and raptures all untold,
Thy very Self do we behold:
5. Beholding thus, with steadfast gaze,
Thy Spirit doth our vision raise
Till naught from us can be concealed,
And all Thy glory is revealed.
6. Changed to Thine image, also, we
Thy very likenesses shall be;
From glory unto glory go,
And to the world Thy Person show:

7. Who seeth us Thy face shall see,
 For we shall then be one with Thee;
 This grace and glory, FATHER, grant!
 'Tis all we ask, 'tis all we want.—*Amen.*

M. K. S.

HYMN LXXXI.

O SOURCE OF KINDNESS, HEART OF TENDER LOVE.

10s.—“*Ellers,*” or “*Langran,*” or “*Eventide.*”

1. O Source of Kindness, Heart of tender Love
 Who givest aid all human hopes above,
 Burdened with guilt our hearts for pity cry—
 For pardoning, cleansing pity—or we die!
2. In Thy pure sight, ashamed, we stand aghast
 To see our sins so many and so vast!
 Deeper than man's condemnings do we feel
 Their baseness, nor a single wrong conceal.
3. FATHER, our own, Thou knowest how weak we are
 And with us sharest all the grief we bear;
 Though friends may frown and all the world reprove
 Never from Thee our hope can we remove.
4. To Thee our baseness humbly we reveal
 And to Thy mercy trustingly appeal,
 Shouldst Thou refuse to still our guilty fears
 Who else will stoop to heed and dry our tears!
5. No interceding priest dost Thou require—
 No sacrament, nor rite, nor creed desire—
 Thy children, still, into Thine arms we fall
 And know Thou wilt forgive and save us all.—*Amen.*

[*Suggested by a Mohammedan Penitential Prayer.*]

M. K. S.

HYMN LXXXII.

“WHO LOSETH LIFE HIS LIFE SHALL FIND.”

C. M.—“*Hummel,*” or “*Arlington.*” or “*Jerusalem.*”

1. “Who loseth life his Life shall find:”
 Who for the Truth will die—
 The Truth devoutly, wisely sought
 From sources deep and high—
2. Who dies to wealth, and pride, and fame,
 And all that earth can give—
 Lays down for Truth the mortal life—
 Eternal Life shall have.
3. Not narrow, selfish, loveless men
 Who fight for sect or creed;
 Who close their eyes and stop their ears
 When new Messiahs plead—

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- | | |
|---|---|
| <p>4. Who for their livelihood, or craft,
Or church, or party cry;
Not these! but only those are blest
Who for the Truth do die.</p> <p>5. The Truth, which maketh all men free
Whom chains of error bind,
Makes pure the heart and high the life
And clear and grand the mind.</p> | <p>6. This Truth thyself, Our FATHER, is,
Knocking at every door
And saying: Whoso me receives
Hath life forevermore.</p> <p>7. This Life forevermore we seek!
All selfish ends and aims
Of wealth, and craft, and pride, and friends,
And party creeds and claims—</p> |
|---|---|
8. All we relinquish for Thy sake,
O Truth, that maketh free,
That we may gain the Higher Life
That lives eternally.—*Amen.*

M. K. S.

HYMN LXXXIII.

“WHOSOE’ER THY WILL DOTH DO.”

7s.—“*St. Bees*,” or “*University College*,” or “*Pleyel’s Hymn*.”

- | | |
|--|---|
| <p>1. “Whosoe’er Thy will doth do”—
Whosoe’er Thy Truth pursue—
“Brother, sister, mother” all,
FATHER, in Thy name we call.</p> <p>2. Jew or Gentile, bond or free,
Pagan, Heathen though he be,
By a FATHER’s pity moved
Thou dost say: My child beloved!</p> <p>3. Following Light the best they have,
Striving for the Right to live,
Though they bow to stock or stone
Thou a child dost ne’er disown.</p> | <p>4. Shame, O FATHER, shame to us
When Thou lovest all men thus
If we do not each and all
“Brother, sister, mother” call!</p> <p>5. If a church or creed we make
Of which all may not partake;
If divisions sad are brought
By a ritual word or thought!</p> <p>6. Haste, O FATHER, haste the time
When, in every age and clime,
All Thy children one shall be
In each other, as in Thee.—<i>Amen.</i></p> |
|--|---|

M. K. S.

HYMN LXXXIV.

“IN GALL OF BITTERNESS AND BONDAGE” DEEP.

10s.—“*Langran*,” or “*Ellers*,” or “*Eventide*.”

1. “In gall of bitterness and bondage” deep
Of our “iniquity” our souls did sleep,
Till Thou, Our FATHER, didst our conscience shake
And to a nobler life our spirits wake.

2. For gain, and place, and honor, once we sought;
To these did give our effort and our thought;
What pay, what station, and what flatt'ring word?
How much, and where, and who should us reward?
3. Like Simon Magus, in the story old,
Our selfishness had made us proud and bold.
All these shall perish with thee, conscience said,
Arouse, O soul, and waken from the dead!
4. Our FATHER, 'twas Thy voice of pitying love
That bade us look these fleeting toys above;
That bade us first, and last, and always say:
Duty, and Truth, and Right will I obey!
5. Forth from these graves of death our souls have come;
A light supernal doth our steps illumine;
What matters wealth, or thrones, or human praise
To those who've chosen Heavenly Wisdom's ways!
6. Now, first and last and ever, do we pray:
FATHER, Thy will—not ours—be done this day!
Above all else Thy favor do we choose,
And all that hides or hinders it refuse.—*Amen.*

M. K. S.

HYMN LXXXV.

BREATHE WITH THY HOLY BREATH.

6s, 4s.—“*Olivet*,” or “*Moscow*,” or “*Tivoli*.”

- | | |
|---|---|
| <p>1. Breathe with Thy Holy Breath
And raise our souls from death
 FATHER Divine!
Awaken us, once more;
Our inner Life restore;
Our hearts from sin make pure
And wholly Thine.</p> <p>2. Without Thy Holy Breath
We have eternal death,
 O All in all!
Thy Life must ours inspire;
A heavenly, holy fire
Of quickening, deep desire
On us must fall.</p> | <p>3. Though with an angel's tongue
Thy praises high be sung
 And prayers be said;
As tinkling cymbals, all,
And sounding brass they fall
While on Thy name we call
 With spirits dead!</p> <p>4. Unless Thy Breath Divine
Doth quicken and refine
 The inmost heart;
Each outward word and deed,
Each ritual form and creed
The soul will downward lead
 And death impart.</p> |
| <p>5. Our FATHER, now anew
Our souls with Life endue—
 Thy Breath Divine—
That, quickened from above
And filled with holy love,
Our deeds and words may prove
 That we are Thine.—<i>Amen.</i></p> | |

M. K. S.

HYMN LXXXVI.

WHATEVER THOU MAYEST SEND.

P. M.—*"I Need Thee Every Hour."*

1. Whatever Thou mayest send,
Our FATHER dear,
Whatever ills attend
Our pathway here—
Our FATHER, still we trust Thee;
Whate'er betide, we'll trust Thee;
Thou art our loving FATHER,
We trust in Thee!
2. Though fire and storms assail
And on us fall;
Though earthly treasures fail,
Possessions all:—*Refrain.*
3. Though fell disease come nigh
Our kindred dear,
And every one should die—
We will not fear:—*Refrain.*
4. Though sickness, sore and long,
Should with us stay,
And sufferings prolong
Each weary day:—*Refrain.*
5. Though every friend forsake,
With chiding voice;
The world false charges make,
And foes rejoice:—*Refrain.*
6. Nay, though when all is gone,
In our dismay—
Deserted and alone—
Thou shouldst us slay:
Our FATHER, still we trust Thee;
Whate'er betide, we'll trust Thee;
Thou art our loving FATHER,
We trust in Thee!—*Amen.*

M. K. S.

[Suggested by the Story of Job—an ancient dramatic poem, probably Persian or else Arabian.]

HYMN LXXXVII.

LIFE OF OUR LIVES, IN WHOM WE LIVE AND MOVE.

10s.—*"Russian Hymn," or "Ellers," or "Melton."*

1. LIFE of our lives, in whom we live and move,
We are Thine offspring, children of Thy love;
From all our cares and weariness we flee
To find our solace and our rest in Thee.
2. Within Thou dwellest; there alone Thou art
Revealed with gladness to the pure in heart;
Upward and outward when we turn our prayer
We sadly feel and cry: Thou art not there!
3. Not throned afar in the o'erarching sky—
To whom our souls on eagle wings must fly—
But deep within, with Light ineffable,
Here, ever here, dost Thou delight to dwell.

4. O Life within, who art of men the Light,
Reveal Thy Presence to our cleanséd sight!
Our FATHER Spirit, than ourselves more near,
Refine our spirits—make our vision clear!
5. Then, new illumined with the Light Divine,
All earth and sky shall with new splendor shine;
Our souls and every object shall declare:
Thou art within, without, and everywhere.—*Amen.*

M. K. S.

HYMN LXXXVIII.

THY MANY-MANSIONED HOUSE.

S. M.—“*St. Thomas,*” or “*Cambridge,*” or (double) “*Diademata.*”

1. Thy many-mansioned house,
Our FATHER, now we see;
And not afar in distant worlds,
But wheresoe'er we be.
2. “All spheres do intersphere;”
Each sphere Thy mansioned home,
With doors wide open to receive
All souls that thither come.
3. The Universe entire,
In every space and part,
Thy many-mansioned dwelling is,
And everywhere Thou art.
4. “Mansions” dost Thou prepare—
Successive, without end—
Wherein each living soul of Thine
Eternity may spend;
5. Rising from sphere to sphere,
“A place” each soul doth find
Congenial to its character
And fitted to its mind.
6. To each one dost Thou say:
If thou wilt nobly live,
“A place” still higher and more fair
The next time will I give!
7. Thy many-mansioned house,
FATHER, we would explore;
But all Eternity's too short
To enter every door!
8. Yet if we nobly live
And upward rise each day,
New splendors to our raptured gaze
Each hour Thou wilt display.—*Amen.*

M. K. S.

HYMN LXXXIX.

HOLY, HOLY, HOLY, FATHER ALMIGHTY!

P. M.—“*Nicaea.*”

1. Holy, holy, holy, FATHER Almighty!
Gladly our tribute of love we bring to Thee;
Thou art not far from us, for we all live in Thee,
Source of all being, blessed Unity!
2. Holy, holy, holy, FATHER Almighty!
We, as Thy offspring, Thy glory long to see;
With our aspirations ever feeling for Thee,
In whom we all live, blessed Unity!

3. Holy, holy, holy, FATHER Almighty!
Fountain of all life, and peace, and purity;
Children, Thou dost call us; and we try to love Thee;
Help us, we pray Thee, blessed Unity!
4. Holy, holy, holy, FATHER Almighty!
Who art the All in all, as all do live in Thee;
One with Thee, FATHER, all Thy children may be
Filled with Thy fulness; blessed Unity!
5. Holy, holy, holy, FATHER Almighty!
Blesséd the pure in heart, for Thee, within, they see;
E'en as Thou art holy, holy may we all be—
Thy holy temples, blessed Unity!
6. Holy, holy, holy, FATHER Almighty!
Only as "Our FATHER" we truly worship Thee;
One art Thou forever, there is none beside Thee;
Thee do we worship, blessed Unity.—*Amen.*

M. K. S.

HYMN XC.

"BELIEVE AND BE BAPTIZED."S. M.—"*Cambridge*," or "*Silver Street*," or "*Dennis*."

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|---|--|
| 1. "Believe and be baptized"
The Gospel doth command;
And they, alone, salvation gain
Who yield to this demand. | 4. "Baptized" with love to man—
O'erflowing, deep, and pure—
By such devotions only can
We peace and joy secure. |
| 2. "Believe and be baptized!"
What means this message old,
Which fell from lips of burning zeal
And everywhere was told? | 5. The outward symbol fails;
Who trust in it shall die;
Only the spirit's life avails
To save and glorify. |
| 3. "Believe" Our FATHER's love—
Eternal, full, and free—
And in the fountain of that love
Our lives must cleanséd be: | 6. FATHER, we thus believe;
Increase our faith, we pray;
And in the fountain of Thy love
Baptize us, every day.— <i>Amen.</i> |

M. K. S.

HYMN XCI.

"THE BROKEN BODY, OUTPOURED BLOOD."C. M.—"*St. Agnes*," or "*Azmon*," or "*Arlington*."

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|--|---|
| 1. "The broken body, outpoured blood"
Is Nature's Sacrament;
And ceaseless proffers of this food
To creatures, all, are sent. | 3. So cry the countless living forms
From Nature's Calvary,
Enduring darkness, tempests, storms
That saviours they may be. |
| 2. "My body broken for your sake
To all I freely give,
My poured-out blood I bid you take;
Thus eat and drink, and live!" | |

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|---|---|
| <p>4. And holy men of every age,
Of every race and clime,
By Nature's lessons rendered sage,
Have lived such lives sublime.</p> <p>5. The FATHER's will to fully do
Has been their meat and drink,
No selfish ends did they pursue
Nor of their own good think;</p> | <p>6. No bitter cup did they refuse,
No scorn or sneer regard,
No threat'nings could their souls confuse,
No Cross their steps retard;</p> <p>7. To die that all mankind might live,
To bear man's sin and shame,
A ransom for the lost to give,
And full release proclaim.</p> |
|---|---|
8. Their broken bodies, outpoured blood,
Our FATHER, now we take;
And, strengthened by such heavenly food,
New consecrations make.—*Amen.*

M. K. S.

HYMN XCII.

HIGHEST AND HOLIEST ONE.

S. M.—“*Cambridge,*” or “*Silver Street,*” or “*St. Thomas.*”

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|--|---|
| <p>1. Highest and Holiest One
Dost Thou “for oxen care,”
The “sparrow and the lily” guard,
And “number every hair”;</p> <p>2. And shall a child of Thine
For pleasure, pelf or pride
In “sportsmanship” or war engage
And take the murderer's side?</p> <p>3. “Thou shalt not kill”—the law
Thou gavest unto man,
To guard his sympathy and love
Since Virtue's reign began;</p> | <p>4. This law to lowest forms
Of living creatures, Thine,
Extends protection and defense;
For life is all Divine.</p> <p>5. Our FATHER, Thou dost care
For every living thing;
To Thee, in its own place and way,
It doth its tribute bring;</p> <p>6. Not e'en upon a worm
Or rootlet should we tread,
Which we may help to higher form
And fuller life, instead.</p> |
|--|---|
7. The pitying spirit give,
The tender heart and hand,
That all Thy children may obey
Love's primal, great command.—*Amen.*

M. K. S.

HYMN XCIII.

THE CHURCH HAS ONE FOUNDATION.

7s, 6s, D.—“*Aurelia,*” or “*Webb,*” or “*Missionary Hymn.*”

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|--|---|
| <p>1. The Church has one foundation—
Eternal and secure—
Before mankind's creation
Laid deep, and broad, and sure;
Impartial, all-including
Of every age and race,
To all alike affording
A common Holy Place.</p> | <p>2. The Church has one foundation
Which holy sages all,
Of every name and nation,
Have joined the same to call—
The same, though often giving
In various tongues the name—
“Our FATHER,” ever-living,
Eternally the same.</p> |
|--|---|

3. On this foundation building—
 The Name all names above—
 To the All-FATHER yielding
 Obedience and love;
 The Church of all the ages,
 The Holy Church we see
 Where'er this thought engages
 The hearts of "two or three."

4. "The Father's will who doeth"
 In sweet humility,
 And love to mankind showeth,
 The same shall ever be
 "My sister and my brother"—
 Wherever they abide—
 Shall be also "my mother,"
 The Man of Nazareth cried.

5. This is the one foundation—
 Broad as the spreading earth—
 Which knows nor rank, nor station,
 Nor high nor lowly birth;
 Thy Holy Church, Our FATHER,
 Doth holy life impart;
 And in it Thou dost gather
 All who are pure in heart.—*Amen.*

M. K. S.

HYMN XCIV.

"THOUGH UPON THE WINGS OF MORNING."

8s, 7s.—"St. Johns," or "Austria," or "Salvator."

1. "Though upon the wings of morning"
 To the earth's remotest bound,
 And to highest heaven upsoaring,
 All the depths of space we sound;
 Nowhere shall we 'scape Thy seeing,
 Everywhere Thy presence find—
 Source and Substance of all being,
 To no realm or place confined!

2. FATHER-SPIRIT of all spirits,
 Thou dost all our actions prove,
 All our failures, all our merits—
 For in Thee we live and move;
 All the trembling air around us,
 Through the heights and depths of space,
 As with Thine own Self surrounds us
 And reveals Thy holy face!

3. Published on the sky forever
 Is each secret deed and thought;
 We can hide them nowhere, never,
 Unto Judgment all are brought:
 For the very air records them,
 And ourselves the records show—
 Every word and look reveals them
 And their nature all must know!

4. O Our FATHER, thus surrounded
 To Thine arms of love we fly;
 By our shame and guilt confounded
 Unto Thee for help we cry!
 Henceforth grace and wisdom give us
 Thoughts to think of purity;
 From all stains of guilt relieve us,
 "Perfect" may we strive to be.—*Amen.*

M. K. S.

HYMN XCV.

BIRTH IS A NEW DAY JUST BEGUN.

L. M.—"Hebron," or "Hursley," or "Rockingham."

1. Birth is a new day just begun
 And death is but a setting sun;
 From birth to death is but one stage
 Of an eternal pilgrimage.

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|--|---|
| <p>2. As setting sun brings welcome sleep
And morning hours do vigil keep,
So sleep and vigil do await
Those passing on from state to state.</p> <p>3. Life to no single stage is bound,
Nor circles ever round and round;
But up and on, from stage to stage,
New growth and truth its powers engage.</p> | <p>4. Nor birth, nor death can be an end;
But human souls that upward tend
From life to life, at length arrive
Where all past memories survive;</p> <p>5. When virtue perfected shall be,
And truth from all admixture free,
Then memory shall its powers regain
And all the Past shall live again.</p> |
|--|---|
6. FATHER, if Thou eternal be,
As Thine own children so are we!
This faith inspires our hearts to raise
Glad hallelujahs to Thy praise.— *Amen*.

[Suggested by Tennyson's familiar stanzas.]

M. K. S.

HYMN XCVI.

NOR LIGHTNING, NOR TEMPEST, NOR EARTHQUAKE, NOR SWORD.*

11s.—“*Portuguese Hymn*,” or “*Walmer*.”

1. Nor lightning, nor tempest, nor earthquake, nor sword,
Nor plague, nor disaster, howe'er it occurred,
Nor whirlwind, nor cyclone, where'er it might roll,
Has ever yet injured an immortal soul.
2. This truth, O Our FATHER, Thy name doth declare:
If Thou art “Our FATHER,” forever we share
Thy nature as Spirit, immortal and free,
Which rides on the tempests and walks on the sea.
3. So nothing can harm us as children of Thine,
Possessed of Thy nature—supernal, divine—
If living as spirits we wisely control
The lusts and the passions that hold down the soul.
4. No more should we shudder, or fear, or complain
At stern laws of Nature which everywhere reign;
For these are Thine angels of power and of love
Our virtues to strengthen, our wisdom to prove.
5. Our merciful FATHER, Thy pity we crave,
Thy grace and Thy wisdom from folly to save!
Naught else need alarm us, for never can we
As Thy beloved children be severed from Thee.— *Amen*.

M. K. S.

[*On hearing of the great earthquake at Lisbon, while all about him were exclaiming with terror, Goethe calmly said: “I am persuaded that no mortal disaster can injure an immortal soul.” He who calmly “slept on his pillow” amid the raging tempest, and shrank not from the “death of the cross,” ever taught the same lesson. “Our FATHER” explains it all.]



HYMN XCVII.

NOTHING COVERED, ALL REVEALED.

8s, 7s.—“*Stockwell*,” or “*Trust*.”

1. “Nothing covered, all revealéd”
Said the Teacher, long ago;
Not a thought can be concealéd,
Every one the world shall know.
2. Clouds of witnesses around us—
Filling all the skies above—
Ever see and closely watch us;
In their sight we live and move.
3. Omnipresent and omniscient
The recorders of our lives;
And the record, all sufficient,
Every thought and motive gives.
4. Bone and sinew, face and feature,
Every movement, every look
Of both man and lower creature
Are an ever open book.
5. Character, each instant growing,
Quickly shapes and builds each thought,
In ourselves the product showing;
Thus to Judgment all are brought.
6. “Nothing covered, all revealéd;”
FATHER, henceforth will we strive—
With no act nor thought concealéd—
Pure and noble lives to live.—*Amen*.

M. K. S.

HYMN XCVIII.

FATHER, NOW THY BENEDICTION.

8, 7, 4.—“*Sicilian*,” or “*Zion*,” or “*St. Thomas*” (*Novello*).

1. FATHER, now Thy benediction,
Sweetly whispered from within,
Brings Thy loving absolution
From all full-forsaken sin:
Full-forsaken—
Never will we yield again!
2. Brings us, also, inward cleansing
In the Fountain of Thy Love;
And from opened Heaven descending
Rests upon our heads Thy Dove:
Well-belovéd,
Thou dost whisper from above!
3. Brings us wondrous peace and gladness
That the world can never give;
Banishes all fear and sadness;
Bids us all Thy power receive.
Purely, nobly,
FATHER, may we henceforth live!
4. Ever may Thy benediction
Thus upon Thy children fall;
Ever make our hearts Thy temple:
Dwell in us, our All in all.
Loving FATHER!
Thee we evermore will call.—*Amen*.

M. K. S.

HYMN XCIX.

FATHER, IN US THOU ART.

6s, 4s.—*"Moscow," or "Olivet," or "Tivoli."*

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|---|--|
| <p>1. FATHER, in us Thou art!
Thy temple is the heart
Loving and clean;
We do not pray Thee: "Come
From Thy far distant Home!"
For in our hearts alone
Canst Thou be seen.</p> <p>2. Unless Thou dwellest there,
Our life and love to share,
We know Thee not;
However true our creeds,
However grand our deeds,
The first of all our needs
Have we forgot!</p> | <p>3. This first of all our needs
Into Thy presence leads,
Indwelling One;
Not till new-born in Thee
Can we Thy presence see,
Or hear Thee to us say:
"My well-loved son!"</p> <p>4. For this New Birth we pray,
Renewed day by day,
FATHER Divine;
Now with Thy fulness fill;
Possess us with Thy will;
The glorious truth reveal
That we are Thine!—<i>Amen.</i></p> |
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M. K. S.

HYMN C.

FATHER, HENCEFORTH MAY NO MORROW.

P. M.—*"Stephanos."*

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|--|---|
| <p>1. FATHER, henceforth may no morrow
Fraught with fear and pain—
Dark with troubles that we borrow—
Come again.</p> <p>2. As far distant once we thought Thee,
Heedless of our care;
And through priests and rituals sought Thee
Here and there.</p> <p>3. Now about us and within us,
Thy blest presence shines;
Priests and rituals no more win us
To their shrines.</p> | <p>4. Thou in us art now enshrined—
We Thy temples are;
All our lives, from sin refined.
Thou dost share.</p> <p>5. Although in the world, above it
Daily now we live;
Grace and strength to wisely use it
Thou dost give.</p> <p>6. FATHER, henceforth shall no morrow
Fraught with fear and pain—
Dark with troubles that we borrow—
Come again.—<i>Amen.</i></p> |
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M. K. S.

HYMN CI.

"WHAT WE HAVE HEARD AND SEEN."

S. M.—*"St. Thomas," or "Cambridge."*

1. "What we have heard and seen
That must we also tell;"
Thy love, Our FATHER, stirs our hearts
And doth our speech compel.

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| <p>2. Thy promptings we obey,
And not the world's demands;
"Go, preach my Gospel everywhere!"
Thy loving Voice commands.</p> <p>3. That all Thy children are
One family of earth—
One FATHER from whom every child
Derives a common birth;</p> | <p>4. This Gospel of Thy love—
Impartial and eterne—
As said Thy messengers of old—
Like fire within doth burn.</p> <p>5. Though priestcrafts may combine
To threaten and defame,
What we have heard, and seen, and felt
We boldly will proclaim.</p> <p>6. FATHER, our minds inspire,
Our lives and lips prepare
To preach this Gospel of Thy love
To mankind, ev'rywhere.—<i>Amen.</i></p> |
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M. K. S.

HYMN CII.

ALL AROUND US THY PRESENCE WE FEEL.

P. M.—"*Sweet By-and-By.*"

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|---|---|
| <p>1. All around us Thy presence we feel,
All around us Thy beauty behold;
And Thy FATHERLY love doth reveal
Endless wonders, and glories untold.
By Thy love, even now,
Life Eternal is ours to enjoy;
By Thy love, even now,
Life Eternal is ours to enjoy.</p> <p>2. For within us our Heaven must be;
Within us, or nowhere, 'tis found;
If within Thy pure presence we see
Then Thy glory doth shine all around.
By Thy love, even now, &c.</p> <p>4. Now we murmur and sorrow no more,
But daily Hosannas we raise—
While we dwell on this beautiful shore—
For the blessings that gladden our days.
By Thy love, even now,
Life Eternal is ours to enjoy;
By Thy love, even now,
Life Eternal is ours to enjoy.—<i>Amen.</i></p> | <p>3. Thy children—Thine offspring—we are,
O FATHER of Infinite Love!
And Thy nature eternal we share
For in Thee do we all live and move.
By Thy love, even now, &c.</p> |
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M. K. S.

HYMN CIII.

THE HOLY OF HOLIES WHEREIN THOU DOST DWELL.

11s.—"*Portuguese Hymn,*" or "*Walmer.*"

1. The Holy of Holies wherein Thou dost dwell,
Our FATHER—all-present, all-pure and all-wise—
Is no "court of priests" of which ancient books tell,
Nor "chancel" nor "altar" which priest-crafts devise;

2. Nor "church" nor "pagoda" nor "temple" nor "shrine"
To which men are summoned devotions to pay;
Nor "place" built with hands can Thy Presence confine,
Though gorgeous its fittings and grand its array.
3. Thy one Penetralia, most holy of earth,
Wherein is Thy dwelling by day and by night,
Is the heart made Thy temple by power of New Birth—
Illumined and cleanséd by Heavenly Light.
4. Thy temple within us—to this we repair
And seek Thee "in secret" with fast "closéd door";
In secret we whisper to Thine ear our prayer
And find Thee, Our FATHER, our Joy evermore.—*Amen.* M. K. S.

HYMN CIV.

BROAD ARE THE ROADS OF SENSE AND SIN.

L. M.—"*Old Hundred*," or "*Missionary Chant*."

1. Broad are the roads of Sense and Sin;
The multitudes do walk therein,
And scoffingly disdain the few
Who paths of Truth and Right pursue.
2. How many, who, how rich, how great—
The multitudes fondly relate,
While to the "few" they proudly say:
The world is travelling our way!
3. Even religions—"churches" called—
Boast of their many names enrolled,
Their costly temples, rituals grand,
And "missions" found in every land!
4. Like ancient Scribe and Pharasee,
With zeal they compass land and sea
Their outward symbols to proclaim,
And all the world's adhesion claim.
5. This sensuous view and selfish aim
Help us, Our FATHER, to disdain;
Though all the world Thy Truth disown
Help us to follow, though alone.
6. Thy white-robed ones, of every name,
Through paths of opposition came;
Help us Eternal Right to choose
And all the world's applause refuse.—*Amen.* M. K. S.

HYMN CV.

SHINE, INNER LIGHT, LIFE'S VALLEYS TO ILLUME.

P. M.—"*Lux Benigna*."

1. Shine, Inner Light, life's valleys to illumine;
Our path make clear!
Then, walking through the shadow's deepest gloom
We will not fear,
O Light, who also art the Life of all
Illumined souls, who Thee "Our FATHER" call!

2. Once on the feeble, broken lights without
 Did we rely
 To lead through sin and sorrow, fear and doubt
 To realms On High:
 Tradition, Bible, Priesthood, Church and Creed—
 To these for guidance did we vainly plead.
3. But now Thou art in us and we in Thee,
 FATHER, lead on;
 Each forward step more clearly do we see
 And night is gone:
 For every need sufficient Light is given,
 And every spot becomes a Gate of Heaven.—*Amen.*

M. K. S.

HYMN CVI.

IN CHILDHOOD OF THE MIND.

6s, 4s.—“*Moscow*,” or “*Tivoli*,” or “*Olivet*.”

1. In childhood of the mind
 We strove a “God” to find,
 As we were taught;
 Through sacrament and priest,
 Through church and creed confessed—
 For light, and hope and rest
 We vainly sought.
2. When we to manhood came
 From these did we refrain,
 And sought within;
 In mirrors dark no more
 Did we for truth explore,
 Nor distant “God” implore
 To save from sin.
3. Within us Thou dost dwell,
 Loving us ever well
 As children, Thine;
 To all the pure in heart
 Vision Thou dost impart
 To see Thee as Thou art,
 FATHER Divine!
4. FATHER, in us abide;
 And may we never hide
 Thy Inner Light;
 To visions heavenly,
 Which with pure minds we see,
 May we obedient be
 With heart and might.—*Amen.*

M. K. S.

HYMN CVII.

TO THEE, O HOLY ONE, AND “NOT TO MAN.”

10s.—“*Langran*,” or “*Ellers*,” or “*Eventide*.”

1. To Thee, O Holy One, and “not to man”
 Our hidings are—our falsehoods and our “lies;”
 Each word or act untrue or insincere
 To Heaven for stern rebuke and judgment cries.

2. The lessons of Sincerity to teach
Thy holy ones as "hypocrites" proclaimed
All who, by gesture or by uttered speech,
A thoughtless creed or heartless prayer declaimed.
3. With words of flame and sentences of fire
Thy gentlest son, whom now we Teacher call,
Such faithless ones as "liars" did arraign—
Of sinners basest, lowest, least of all!
4. Another son of Thine did boldly cry:
"Who dares think one thing and another tell"—
With words misleading or with gesture false—
"My soul detests him as the gates of Hell!"
5. But, chief of all, Thy Worship and Thy Truth
For strictest thought and truest speech do call;
Who thoughtless words or words deceptive use
Do mock, nay, blaspheme Thee—the All in all.
6. Nor word, nor form, nor sign dost Thou require
Unless the inquiring mind and heart agree;
Whate'er the world about may think or do
This shall our constant rule and practice be.—*Amen.*

M. K. S.

HYMN CVIII.

TO THEE, O HOLY ONE, AND NOT TO MAN.—*Continued.*

10s.—"Langran," or "Ellers," or "Eventide."

1. To Thee, O Holy One, and not to man
Our hidings are—our falsehoods and our "lies;"
Each word or act untrue or insincere
To Heaven for stern rebuke and judgment cries.
2. Not vengeful Thou, but guardian of all Truth,
When straightway fell in death deceivers two
Who, with false lips and acts, presumed to stand
And proffer offerings partial and untrue.
3. For praise, or peace, or friendship, or reward
If we, by falsehood, do Thy Truth profane
Against Thy Holy Spirit do we sin
And Thy displeasure, not Thy favor, gain.
4. No prayer nor creed, no ritual word or act
Save with our minds and hearts, and lips sincere,
Our FATHER, will we offer to Thy name
When in Thy holy presence we appear.
5. Our secret thoughts, our hidden works and ways
Clear as the noon-day all before Thee stand;
Clear as the noon-day shall our actions be—
Guileless and clean, as Thou dost all command.

6. Though hate, and scoff, and poverty, and grief—
 Nay, death upon the Cross we must endure,
 Our lips and lives from falsehood will we keep;
 Our minds illumined and our conscience pure.—*Amen.* M. K. S.

HYMN CIX.

“YET AM I NOT ALONE.”

S. M.—“*St. Thomas,*” or “*Mornington,*” or “*Laban,*”

1. “Yet am I not alone;
 Thou, FATHER, art with me!”
 Exclaimed the well-beloved son,
 From whom all men did flee.
2. One on the mountain top;
 While others far below
 Insist that all men there must stop,
 And no one higher go!
3. One with a vision clear
 Doth distant things behold;
 While others see only the near,
 The trivial and the old!
4. One to Eternity
 Extends each thought and plan;
 While others living for to-day,
 The same from all demand!
5. FATHER, forbid that we
 The praise of men should seek;
 Their guides and leaders may we be,
 With courage brave and meek.
6. We cannot be alone
 Though all men from us flee;
 Never wilt Thou a child disown
 Who puts his trust in Thee.—*Amen.* M. K. S.

HYMN CX.

“FROM TOP TO BOTTOM RENT THE VEIL.”

P. M.—“*Victory.*”

1. “From top to bottom rent the veil”—
 The myst’ries fall, the priesthoods fail—
 Henceforth shall Truth alone prevail;
Alleluia!
2. Each soul Shekina has become—
 The holy Temple’s inmost room—
 Wherein the FATHER makes His home;
Alleluia!
3. No longer in an “ark” concealed
 Or “sanctuary,” closely veiled,
 But to the pure in heart revealed;
Alleluia!
4. No more is drawn the mystic line,
 FATHER, which severs ours from Thine;
 For all is sacred, all divine;
Alleluia!
5. No longer is Thy heavenly grace
 Confined to holy book or place,
 But outflows to the human race;
Alleluia!
6. No more may rites and forms enslave,
 Nor priestly mediations save,
 For all to Thee full access have;
Alleluia!

7. This Gospel, FATHER, in Thy name,
 With hearts of love and words of flame
 May we to all mankind proclaim;
Alleluia!—Amen.

M. K. S.

HYMN CXI.

THE TIDINGS GLAD THROUGH ALL THE WORLD REPEAT.

P. M.—“*Sarum.*”

1. The Tidings Glad through all the world repeat—
 In home, and school, and church, and open street—
 To every child of man whom thou mayest meet;
 The Glad Tidings, the Glad Tidings!
2. “Our FATHER” ’tis in whom “we live and move”
 Who dwells on earth, as in the worlds above,
 And loves us all with an impartial love;
 The Glad Tidings, the Glad Tidings!
3. No favorite child, no chosen race or age;
 No truth revealed to special saint or sage:
 All men alike His loving care engage;
 The Glad Tidings, the Glad Tidings!
4. Despite the various darker paths of life—
 Its sins and sorrows, sufferings and strife—
 With equal blessings all its scenes are rife;
 The Glad Tidings, the Glad Tidings!
5. Whatever labyrinths of life we thread,
 Whatever dreary deserts we may tread,
 We all alike are by “Our FATHER” led;
 The Glad Tidings, the Glad Tidings!
6. Whatever struggles in our way remain—
 Whatever doubt or anguish, fear or pain—
 To all alike shall bring eternal gain;
 The Glad Tidings, the Glad Tidings!
7. For all who will “Our FATHER’S” voice obey
 Shall find the darkest path, the steepest way
 Doth lead to realms of everlasting day.
 The Glad Tidings, the Glad Tidings!
8. The Tidings Glad through all the world repeat—
 In home, and school, and church, and open street—
 To every child of man whom thou mayest meet,
 The Glad Tidings, the Glad Tidings!—*Amen.*

M. K. S.



HYMN CXII.

O'ER BOUNDLESS SEAS DOTH HOPE HER SHINING WINGS.

10s.—*"Russian Hymn," or "Ellers," or "Eventide."*

1. O'er boundless seas doth Hope her shining wings
Outspread, like mighty ships their glittering sails;
Safe to the harbor all her wealth she brings—
O'er billows, winds and tempests she prevails.
2. "Faith, Hope and Love—these three steadfast remain;
The last, indeed, the greatest is of all."
But Faith and Love their objects ne'er attain
Save as to deathless Hope for aid they call.
3. "Deathless" indeed! for when all else has fled—
Possessions, friends and mortal life besides—
Hope bravely, grandly lifts her towering head
And onward, calmly, ever calmly, glides.
4. Hope bids us bravely suffer, do and dare;
Hope points us ever to the journey's end;
Hope makes us nobler for the past despair
And, though defeated, bids us still contend.
5. Not as "a jewel in a casket" strong,
But as an angel winged for Heavenward flight;
Our guiding angel, cheering with her song
And lifting us upon her wings of light:—
6. This guiding angel, FATHER, hast Thou given,
*With Faith and Love to strengthen and defend;
These three conjoined will bear our souls to Heaven,
While shining hosts our pathway shall attend.—*Amen.*

M. K. S.

HYMN CXIII.

TO THEE, OUR FATHER, WHEN WE PRAY.

C. M.—*"Martyrdom," or "Ortonville," or "Arlington."*

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. To Thee, Our FATHER, when we pray,
From outward forms we turn;
No words of others do we say,
No ritual do we learn. 2. As from a pure, unsullied spring
May each petition flow;
No mediator do we bring,
For Thou our hearts dost know. 3. As children from a mother dear
No fault nor wish conceal;
So unto Thee, without a fear,
We all our wants reveal. | <ol style="list-style-type: none"> 4. Purely, and nobly hence to live
Is now our firm resolve;
Our FATHER, strength and pardon give,
And all the past absolve. 5. Grant outstretched hands to lead the blind,
To feed and help the poor;
Grant generous love for all mankind,
Outflowing evermore! 6. Such be our offerings, such the prayer,
We bring to Thee each day;
Thy holy nature may we share,
Thy boundless grace display.—<i>Amen.</i> |
|--|---|

M. K. S.

HYMN CXIV.

OUR LOVED ONES HAVE SECURED.

S. M.—"Greenwood," or "Mornington," or "Boylston."

- | | |
|--|---|
| <p>1. Our loved ones have secured
Rest in "the sky-vaults' cope";
No longer in the flesh immured,
As prisoners of Hope.</p> <p>2. All worlds inhabit they,
Where'er the planets roll;
For darkness shineth as the day
To an immortal soul.</p> | <p>3. To wonted scenes of earth
They oft return amain;
But ne'er forget their heavenly birth,
And thither soar again.</p> <p>4. In highest spheres their home,
Though wandering here below;
Their rest is in that star-decked dome
Whence all earths' blessings flow.</p> <p>5. Fragrant and gentle powers
Descend on us like dew
From visits, to this world of ours,
Of souls lost from our view.—<i>Amen.</i></p> |
|--|---|

[Suggested by stanzas of the Persian poet, Hafiz.]

M. K. S.

HYMN CXV.

AN INTER-NATIONAL HYMN—composed for and dedicated to the "Peace Congresses of the World," beginning with that called by the President of the United States of America for the year 1905 in the interests of Arbitration between the Powers of Russia and Japan. ("Cleanse first that which is within."—Matt. xxiii: 23 to 33.)

FATHER OF ALL MANKIND.

6s, 4s.—"Moscow," or "Olivet," or "Tivoli."

- | | |
|---|--|
| <p>1. FATHER of all mankind,
To place nor race confined,
The same to all;
No more may power and pride—
Station and wealth allied—
Thy children here divide
As "great and small."</p> <p>2. All of one family,
One brotherhood are we,
No high nor low;
The strong should help the weak—
In spirit kind and meek—
Whate'er we have or seek
On all bestow.</p> <p>3. No more may rulers grand
Hold lordship o'er the land,
As in the past;
No more may Pope or Prince,
As in the days long since,
Their greed and pride evince
By tribute's vast.</p> | <p>4. No more may we demand
Armies and navies grand,
Our strength to show;
No weaker Power oppress,
But equal rights confess,
And treat with righteousness
Even our foe.</p> <p>5. Leagues for unholy gain
No more may we maintain,
Nor share their spoils;
Nor officer, nor priest—
More than the servant least—
Presume to idly feast
On other's toils.</p> <p>6. As Virtue's high reward
No more may we accord
The hirelings Pay;
For silver and for gold
No longer may be sold
Talents of worth untold,
FATHER, we pray!</p> |
|---|--|

7. No more, in vengeance sought,
 May "criminals" be brought
 To prison door;
 But may we say to them:
 "Neither do I condemn,
 Forgiveness I proclaim,
 Go, sin no more!"

8. Thy temples, built for prayer,
 May we no longer share
 With hirelings base;
 Nor widow with her mite
 Deny the equal right
 Which all have in Thy sight,
 FATHER of Grace.

9. FATHER of all mankind,
 To race nor creed confined,
 Nor sect nor name;
 Haste, haste the happy day
 When as one family
 All men, united, may
 Thy favor claim.—*Amen.*

M. K. S.

HYMN CXVI.

NOT FROM WITHOUT, BUT FROM WITHIN.

C. M. D.—"*Vox Dilecti*," or "*St. Leonard*," or "*De Koven*."

1. Not from without, but from within
 The "Truth must take its rise;"
 At the soul-center must begin
 All wisdom that is wise;
 "Th' imprisoned splendor" to release
 From sensuous bonds of clay,
 All "carnal" loves and lusts must cease
 T' obstruct its outward way.

2. Our FATHER, this hast Thou revealed
 As Thy "salvation plan,"
 But priestcrafts have its truth concealed
 For selfish power and gain;
 External means and methods, they
 Have joined the world to tell,
 Is mankind's one and only way
 To 'scape an Endless Hell.

3. "Lo, here! Lo, there!" they loudly cry—
 Thirsting for pomp and gold—
 "Come hither and Salvation buy,
 For here alone 'tis sold;
 Our sacraments and rites will save,
 Our doctrines all are true;
 Of Heaven's Gate the key we have,
 None else may let you through!"

4. Obey them not—the Teacher taught—
 Heaven's Kingdom is within;
 Lo, there alone should it be sought
 In hearts made pure from sin;
 The FATHER'S Spirit, throned in ours,
 All Light and Truth will give,
 And hearts that yield to Him their powers
 Eternal Life shall have!

5. This teaching old—and yet so new—
 Our FATHER, may we heed,
 Though the whole world beside pursue
 The "priesthood's" craft and creed;
 Thy Penetralia is within—
 No other shrine hast Thou—
 There let Salvation's work begin,
 Salvation here and now!—*Amen.*

[Suggested by Browning's "*Paracelsus*."]]

M. K. S.

UNIVERSAL HYMNS.

PART SECOND.

HYMNS SELECTED AND ADAPTED

TO THE

CATHOLIC GOSPEL OF "OUR FATHER."



SELECTED.

From about a thousand familiar hymns have been selected all that, in spirit and letter, were most in harmony with the universal teaching of the Immanent Deity whom we worship as "Our FATHER." Coarser symbols and archaic phrases have been replaced with others better adapted to the Catholic Gospel as demanded by the present century.



ADAPTED.

Hardly a hymn, other than quite recent ones, found in the various Hymnals in common use is now printed in the exact words of its author; changes, or *adaptations*, of words and phrases have been made freely by successive editors. This is entirely proper in cases where the change, even of a single word, is plainly stated. No author should be made responsible for such a change. To guard strictly this principle of truth and honor the editor of these Adapted Hymns has added to every one the words, *Adapted from*; thus making himself alone responsible for every changed word.

To a nimble soul a creed, a ritual, a sect, a system is "what a fence is to a nimble school boy—a temptation to jump." A dead soul may be fenced in; a living soul, never.

"What is the scholar, what is the man for, but for hospitality to every new thought of his time? Have you leisure, power, property, friends? You shall be the asylum and patron of every new thought, every unproven opinion, every untried project which proceeds out of good-will and honest seeking. All the newspapers, all the tongues of to-day will of course defame what is noble; but you who hold not of to-day, not of the times, but of the Everlasting, are to stand for it. The highest compliment ever received from Heaven is the sending to mankind its disguised and discredited angels."

"Preference of truth to any or to all past apprehensions of truth and alertness in accepting it from whatever quarter it may come" is the mark of genuine Catholicity in Religion, as it is in Science and in every other department of aspiration and of thought.

"Why import rags and relics into the new house? People wish to be settled! only as far as they are unsettled is there any hope for them. Inertia is the fatal disease. Limitation is death. Talent is mere adroitness in keeping the old trodden round; but Character is courage to make a new road to new and better goals."—*Emerson*.

"Search where thou wilt, and let thy Wisdom go
To ransom Truth—e'en to the Abyss below."

—*Religio Medici*.

UNIVERSAL HYMNS.

PART SECOND.

HYMN CXVII.

NEARER, FATHER, TO THEE, NEARER TO THEE.*

6s, 4s.—“*Bethany*,” or “*St. Edmund*.”

1. Nearer, FATHER, to Thee, nearer to Thee;
E'en though it be a cross that lifts to Thee,
Still all our song shall be,—
Nearer, FATHER, to Thee, nearer to Thee.
2. Though like a wanderer, the sun gone down,
Darkness be over us, our rest a stone,
Yet in our dreams we'd be
Nearer, FATHER, to Thee, nearer to Thee.
3. There let the way appear, steps unto Heaven;
All that betides us here in mercy given;
And still our prayer shall be
Nearer, FATHER, to Thee, nearer to Thee.
4. Then, with our waking thoughts bright with Thy praise,
Out of our stony griefs Bethel we'll raise;
So by our woes to be
Nearer, FATHER, to Thee, nearer to Thee.
5. Or if on joyful wing, cleaving the sky,
Sun, moon, and stars forgot, upwards we fly,
Still all our song shall be,
Nearer, FATHER, to Thee, nearer to Thee.—*Amen.*

Adapted from Sarah F. Adams.

HYMN CXVIII.

LEAD, KINDLY LIGHT, AMID THE ENCIRCLING GLOOM.*

P. M.—“*Lux Benigna*.”

1. Lead, kindly Light, amid the encircling gloom
Lead Thou us on;
The night is dark, and we are far from home,
Lead Thou us on:
Keep Thou our feet; we do not ask to see
One step beyond, FATHER, if led by Thee.
2. We were not ever thus, nor prayed that Thou
Shouldst lead us on;
We loved to choose and see the path; but now
Lead Thou us on:
We loved the garish day, and spite of fears,
Pride ruled the will; remember not past years.

3. So long Thy power hath blest us, sure it still
 Will lead us on,
 O'er moor and fen, o'er crag and torrent, till
 The night is gone,
 And with the morn those angel faces smile
 Which we have loved long since, and lost awhile.—*Amen.*

Adapted from J. H. Newman.

[*It is of interest to note the common Catholicity of the two Hymns 117 and 118—probably the favorite hymns of all most intelligent people at the present time. The writer of the former lived and died a Progressive Unitarian, and the writer of the latter a Traditional Trinitarian.

"Lead, Kindly Light" was written before its author became an adherent of the Church of Rome. Had he kept his face to the "LIGHT" it certainly would have led him on to the genuine and world-wide Catholicity of him who taught: "When ye pray say, Our FATHER."]

HYMN CXIX.

JUST AS WE ARE,—WITHOUT ONE PLEA.

8s, 6s.—"*St. Crispin.*"

- | | |
|--|--|
| <p>1. Just as we are,—without one plea,
 But that Thy love is full and free,
 And that Thou bid'st us come to Thee,
 FATHER of Love, we come.</p> <p>2. Just as we are,—and waiting not
 To rid our souls of one dark blot,
 To Thee whose love can cleanse each spot,
 FATHER of Love, we come.</p> <p>3. Just as we are,—though toss'd about
 With many a conflict, many a doubt,
 Fighting and fears within, without,
 FATHER of Love, we come.</p> | <p>4. Just as we are,—feeble and blind,
 For strength and healing of the mind—
 Yea, all we need in Thee to find—
 FATHER of Love, we come.</p> <p>5. Just as we are,—Thou wilt receive,
 Wilt welcome, pardon, cleanse, relieve;
 Because Thy promise we believe,
 FATHER of Love, we come.</p> <p>6. Just as we are,—Thy love unknown
 Has broken every barrier down;
 Now to be Thine, yea, Thine alone,
 FATHER of Love, we come.—<i>Amen.</i></p> |
|--|--|

Adapted from Charlotte Elliott.

HYMN CXX.

THINE ERRING CHILDREN, WE.

6s, 4s.—"*Olivet,*" or "*Moscow.*"

- | | |
|--|--|
| <p>1. Thine erring children, we
 Lift up our cry to Thee,
 FATHER Divine!
 Thou hearest us when we pray;
 O take our guilt away,
 And may we from this day
 Be wholly Thine.</p> | <p>2. May Thy rich grace impart
 Strength to each fainting heart,
 Our zeal inspire;
 Thy children, all, are we;
 And may our love to Thee
 Pure, warm, and changeless be,
 A living fire.</p> |
|--|--|

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|--|---|
| <p>3. Though in dark paths we tread
And griefs around us spread,
 Thou art our guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
And may we never stray
 From Thee aside.</p> | <p>4. When life on earth is done,
Its vict'ries nobly won,
 And death shall come;
Thine Everlasting Arm
Shall keep us from alarm,
Save us from every harm
 And bear us Home.—<i>Amen.</i></p> |
|--|---|

Adapted from Ray Palmer.

HYMN CXXI.

WE HEARD THE HEAVENLY FATHER SAY.

C. M. D.—“*Vox Dilecti*,” or “*St. Leonard*.”

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|---|--|
| <p>1. We heard the Heavenly FATHER say,
 “Come unto me and rest;
Lay down, my weary child, lay down
 Thy head upon my breast:”
We came to Him just as we were,
 Weary, and worn, and sad;
We found in Him a resting-place,
 And He has made us glad.</p> | <p>3. We heard the Heavenly FATHER say,
 “I am the world's true Light:
Look unto me, thy morn shall rise,
 And all thy day be bright:”
We looked to Him, and gladly found
 In Him our central Sun,
And in this Light of life we'll walk
 Till travelling days are done.—<i>Amen.</i></p> |
| <p>2. We heard the Heavenly FATHER say,
 “Behold I freely give
The living water, thirsty one,
 Stoop down, and drink, and live:”
We came to Him, and freely drank
 Of that life-giving stream;
Our thirst was quenched, our souls revived,
 And now we live in Him.</p> | |

Adapted from H. Bonar.

HYMN CXXII.

PRAYER IS THE SOUL'S SINCERE DESIRE.

C. M.—“*Woodland*,” or “*Martyrdom*.”

- | | |
|---|---|
| <p>1. Prayer is the soul's sincere desire,
 Uttered or unexpress'd;
The motion of a hidden fire,
 That trembles in the breast.</p> | <p>4. Prayer is the simplest form of speech
 That infant lips can try;
Prayer, the sublimest strains that reach
 The Majesty on high.</p> |
| <p>2. Prayer is the burden of a sigh,
 The falling of a tear:
A whisper when no one is nigh
 Save Him who's ever near.</p> | <p>5. Prayer is the spirit's vital breath,
 The spirit's native air;
By prayer we triumph over death;
 We enter Heaven by prayer.</p> |
| <p>3. Prayer is the contrite sinner's voice,
 Returning from his ways;
While angels in their songs rejoice,
 And cry, “Behold, he prays!”</p> | |

6. In prayer all human souls are one—
Are one in heart and mind;
Thus with the FATHER every son
Doth sweet communion find.
7. Our FATHER, unto Thee alone
Our prayer shall offered be;
Within each heart is set Thy throne
And all may come to Thee.
8. No other name we speak or plead,
No other's help implore;
Thou wilt supply our every need,
Our FATHER, evermore.—*Amen.*

Adapted from James Montgomery.

HYMN CXXIII.

FATHER, IN OUR TRIALS.

6s, 5s, Double.—“*Penitence*,” or “*St. Mark*.”

- | | |
|---|--|
| <p>1. FATHER, in our trials,
Grant our strength to be;
Lest by base denials
We depart from Thee;
When Thou see'st us waver,
With a look recall,
Nor for fear or favor
Suffer us to fall.</p> <p>2. With forbidden pleasures
Should the vain world charm;
Or its sordid treasures
Spread to work us harm;
Bring to our remembrance
Sad Gethsemane,
Or, in darker semblance,
Cross-crown'd Calvary.</p> | <p>3. Should Thy mercy send us
Sorrow, toil, and woe;
Or should pain attend us
On our paths below;
Grant that we may never
Fail Thy hand to see;
Grant that we may ever
Cast our care on Thee.</p> <p>4. When the last hour cometh,
Fraught with fear and pain,
When the dust returneth
To the dust again;
On Thy love relying,
Through the mortal strife,
FATHER, take us, dying,
To eternal life.—<i>Amen.</i></p> |
|---|--|

Adapted from James Montgomery.

HYMN CXXIV.

FATHER, WE SING THY LOVE.

S. M.—“*St. Thomas*,” or “*Mornington*,” or “*Cambridge*.”

- | | |
|--|---|
| <p>1. FATHER, we sing Thy love,
And make Thy goodness known;
We join on earth with all above
To worship Thee alone.</p> <p>2. Glad tributes do we bring
And reverence Thy Name;
For children of the Heavenly King
His glories should proclaim.</p> <p>3. Even now we see Thy face
In hearts made pure from sin;
Even now, from fountains of Thy grace
Drink heavenly pleasures in.</p> | <p>4. Even here on earth we rise
To the immortal state,
And thoughts of our eternal bliss
Do constant joys create.</p> <p>5. Thy service, FATHER, yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets.</p> <p>6. We, by Thy grace, have found
Glory begun below;
Celestial fruits on earthly ground
From faith and hope do grow.</p> |
|--|---|

7. Then let our songs abound,
And every tear be dry;
We're travelling through enchanted ground,
To fairer worlds on high.—*Amen.*

Adapted from Isaac Watts.

HYMN CXXV.

OUR FATHER IN HEAVEN, NO WANT SHALL WE KNOW.

P. M.—“*Portuguese Hymn.*”

1. Our FATHER in Heaven, no want shall we know;
We trust in Thy goodness, safe folded we rest;
Thou leadest our souls where the still waters flow;
Redeemest the wandering and all the oppressed.
2. In the midst of affliction, our table is spread;
With blessings unmeasured our cup runneth o'er;
With manna from Heaven our souls Thou dost feed;
Oh, what can we ask of Thy providence more?
3. Through the valley and shadow of death though we stray,
Since Thou art our guardian, no evil we fear;
Thy rod shall defend us, Thy staff be our stay;
No harm can befall while Our FATHER is near!
4. Thy goodness and mercy, O bountiful One,
Shall follow our steps, till we meet Thee above;
Then, conflicts all ended and victories won,
We will rest and rejoice in Thy Kingdom of Love.—*Amen.*

Adapted from James Montgomery.

HYMN CXXVI.

ABIDE WITH US, OUR FATHER, STILL ABIDE.

10s.—“*Ellers,*” or “*Eventide.*”

1. Abide with us, Our FATHER, still abide,
Whate'er of joy or sorrow may betide!
When other helpers fail and comforts flee,
As trusting children, still we cling to Thee.
2. Swift to its close ebbs out life's little day,
Earth's joys grow dim, its glories pass away,
Change and decay in all around we see;
O Thou who changest not, we trust in Thee.
3. We need Thy presence every passing hour;
What but Thy grace can foil temptation's power!
Who, like Thyself, our guide and stay can be!
Through cloud and sunshine, still we trust in Thee.

4. We fear no foe, with Thee at hand to bless;
 Ills have no weight, and tears no bitterness.
 Where is death's sting! where, grave, thy victory!
 We triumph still, if still we trust in Thee.
5. Thy love shall cheer even our closing eyes,
 Shine through the gloom and point us to the skies.
 Heaven's morning breaks and earthly shadows flee;
 In life, in death, FATHER, we trust in Thee.—*Amen.*

Adapted from Henry F. Lyte.

HYMN CXXVII.

FATHER, OUR HELP IN AGES PAST.

C. M.—“*Azmon*,” or “*Beatitude*.”

1. FATHER, our help in ages past,
 Our hope for years to come,
 Our shelter from the stormy blast,
 And our eternal home.
2. Before the mountains rose to view,
 Or earth received her frame,
 From everlasting Thou art true,
 To endless years the same.
3. A thousand ages, in Thy sight,
 Are like an evening gone;
 Short as the watch that ends the night,
 Before the rising sun.
4. Time, like an ever-rolling stream,
 Bears all its sons away;
 They fly, forgotten, as a dream
 Dies at the opening day.
5. FATHER, our help in ages past,
 Our hope for years to come,
 Be Thou our guard while troubles last,
 And our eternal Home!—*Amen.*

Adapted from Isaac Watts.

HYMN CXXVIII.

IN LIFE'S UNCERTAIN PATHS WE STAND.

L. M.—“*Hebron*,” or “*Harmony Grove*.”

1. In life's uncertain paths we stand,
 Beset with snares on every hand;
 FATHER Divine, diffuse Thy light,
 To guide our doubtful footsteps right.
2. Engage each roving, treacherous heart
 Wisely to choose the better part;
 To scorn the trifles of a day,
 For joys that none can take away.
3. FATHER, permit us not to be
 Strangers unto ourselves and Thee;
 Amidst a thousand thoughts to rove
 Forgetful of our highest love.
4. Why should our passions mix with earth,
 And thus debase our heavenly birth!
 Why should we cleave to things below,
 And all eternal things forego!
5. Be earth, with all her scenes, withdrawn;
 Let noise and vanity be gone;
 In secret silence of the mind
 Our FATHER and our Heaven we find.
6. If Thou, Our FATHER, still be nigh,
 Cheerful we live, and joyful die;
 Secure, when mortal comforts flee,
 To find ten thousand worlds in Thee.—*Amen.*

Adapted from P. Doddridge and Isaac Watts.

HYMN CXXIX.

O THOU LOVER OF OUR SOULS.

7s, Double.—*"Hollingside," or "Martyn."*

1. O Thou Lover of our souls
To Thy bosom do we fly!
While the water o'er us rolls
And the tempest rages high;
Hide us, O Our FATHER, hide
Till the storms of life are past;
Safely to the haven guide,
There receive us all at last.
2. Other refuge have we none;
Trustingly we cling to Thee;
Leave, oh! leave us not alone,
Our support and comfort be;
All our trust on Thee is stay'd;
All our help from Thee we bring;
Cover each defenceless head
With the shadow of Thy wing.
3. Plenteous grace with Thee is found,
Grace to cleanse from every sin;
Let the healing streams abound,
Make and keep us pure within;
Thou of life the fountain art,
Freely may we take of Thee:
Spring Thou up within each heart,
Rise to all eternity.—*Amen.*

Adapted from Charles Wesley.

HYMN CXXX.

SING TO OUR FATHER, NOW, IN LOVING PHRASE.

P. M.—*"Alleluia Perenne."*

1. Sing to Our FATHER! now, in loving phrase
We, children of His care, sincerely raise
To Him our Alleluia.
2. All ye who dwell in the Eternal Light,
With sweet response resounding from your height,
Join in our Alleluia.
3. Now let us all take up the glorious strain
And, with glad songs resounding, wake again
To Him our Alleluia.
4. In blissful antiphons we thus rejoice
To render to the FATHER with one voice
Our loving Alleluia.
5. When we have gained at length our palms in bliss,
Victorious ones, our chant shall still be this—
Our FATHER, Alleluia!
6. Then, in one grand acclaim, we all will sing
The strains which tell the gratitude we bring:
Our FATHER, Alleluia!

7. This is the rest for weary ones brought back,
This is the food and drink which none need lack—
The songs of Alleluia.

8. FATHER, by whom were all things made, we praise
Thee ever, and tell out in joyous lays
Our loving Alleluia.—*Amen.*

Adapted from a Latin Hymn of the 8th Century.

HYMN CXXXI.

NO DARKNESS, FATHER, CAN SURROUND.

C. M.—“*Manoah*,” or “*Jerusalem*,” or “*Arlington*.”

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|---|---|
| <p>1. No darkness, FATHER, can surround
When Thou art by our side;
We cannot stumble or go wrong
While following such a guide.</p> <p>2. Thou art our stay and our defence;
How shall we fail or fall?
Our helper is Omnipotence,
Our ruler ruleth all!</p> <p>3. Thine Eye, Our FATHER, never sleeps
Beneath the wing of night;
Thine Ear of mercy never shuts
When sink the beams of light.</p> | <p>4. Thine Arm, in helping, never tires
When human strength gives way;
Thy Love, unceasing, never fails
When earthly loves decay.</p> <p>5. Thine Eye unseen o'erwatcheth all;
Thine Arm upholds the sky;
Thine Ear doth hear the sparrow's call;
Thy Love is ever nigh.</p> <p>6. The powers below and powers around
Are subject to Thy care;
We cannot wander from Thy love
Whose love is everywhere.—<i>Amen.</i></p> |
|---|---|

Adapted from Anon. and Mrs. C. A. Mason.

HYMN CXXXII.

HOLY FATHER, THOU HAST TAUGHT US.

8s, 7s.—“*Salvator*,” or “*Regent Square*.”

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|---|--|
| <p>1. Holy FATHER, Thou hast taught us
We should live to Thee alone;
Year by year, Thy hand hath brought us
On through dangers oft unknown;
When we wandered, Thou hast found us;
When we doubted, sent us light;
Still Thine arm has been around us,
All our paths were in Thy sight.</p> <p>2. May we trust in Thy protecting,
Wholly rest upon Thine arm,
Follow wholly Thy directing—
Thou our only guard from harm!
Keep us from our own undoing,
Help us turn to Thee when tried,
Still our footsteps, FATHER, viewing,
Keep us ever at Thy side!</p> | <p>3. Holy FATHER, source of gladness,
Come with all Thy radiance bright;
O'er our weariness and sadness
Breathe Thy life, and shed Thy light!
Send us Thine illumination,
Banish all our fears at length;
May we know Thy full salvation,
Trusting Thy unfailing strength.</p> <p>4. Let Thy love, which knows no measure,
Now in quickening showers descend,
Bringing us the richest treasure
Man can wish or Thou canst send;
Hear our earnest supplication;
Every struggling heart release;
May we know Thy full salvation,
And receive Thy perfect peace.</p> |
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Adapted from Anon.

—*Amen.*

HYMN CXXXIII.

THIRSTING FOR A LIVING SPRING.

7s.—“*Edes*,” or “*Downes*.”

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|---|---|
| <p>1. Thirsting for a living spring,
Seeking for a higher home,
Resting where our souls must cling,
FATHER, to Thee now we come.</p> <p>2. Life of all that lives below!
Let Thy Spirit in us flow;
Let us all Thy life receive,
From Thee, in Thee, ever live.</p> <p>3. Oh, for fuller life we pine!
Let us more receive of Thine;
Still for more on Thee we call,
Thou who art the All in all!</p> | <p>4. Live we now in Thee; be fed
Daily with the living bread;
Into Thee our spirits grow;
Into us Thy Spirit flow;</p> <p>5. While we feel the vital blood,
While Thy full and quickening flood
Through life's every channel rolls,
SOUL of all believing souls;</p> <p>6. Make us beautiful within
By Thy Spirit's holy light;
Guard us when our faith is dim,
FATHER of all love and might!—<i>Amen</i>.</p> |
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Adapted from Anon.

HYMN CXXXIV.

FATHER, WE BLESS THY LOVE.

S. M.—“*Laban*,” or “*Cambridge*,” or “*Boylston*.”

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| <p>1. FATHER, we bless Thy love
That taught us this sweet way,
Only to love Thee for Thyself
And for that love obey.</p> <p>2. O Thou, our souls' dear Hope,
We to Thy goodness fly;
Where'er we are, Thou canst protect,
Whate'er we need, supply.</p> <p>3. Whether we sleep or wake,
To Thee we both resign,
By night we see, as well as day,
If Thy light on us shine.</p> | <p>4. Whether we live or die,
Both we submit to Thee;
In death we live as well as life,
If Thine entire we be.</p> <p>5. FATHER, where'er we go,
O, let us find Thee there;
Where'er we stay, stay Thou with us,
A presence everywhere.</p> <p>6. And if Thou bringest peace,
Or if Thou bringest pain—
But come Thyself with all that comes,
And all shall go for gain.—<i>Amen</i>.</p> |
|--|---|

Adapted from Anon. and J. Austin.

HYMN CXXXV.

LOVING FATHER, UNTO THEE.

6s, 7s.—“*Martyn*,” or “*Toplady*.”

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| <p>1. Loving FATHER, unto Thee
In our trials do we flee;
May Thy never-failing love
Our support and comfort prove,
Be of sin the double cure—
Cleanse from guilt and make us pure.</p> | <p>2. Not the labors of our hands
Can fulfil Thy law's demands;
Could our zeal no respite know,
Could our tears forever flow,
All for sin could not atone;
Thou must save, and Thou alone.</p> |
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| <p>3. Nothing in our hands we bring;
Simply to Thy love we cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Sinful, to the fountain fly;
Cleanse us, FATHER, or we die.</p> | <p>4. While we draw this fleeting breath,
When our eyelids close in death,
When we soar through tracts unknown,
See Thee on Thy glorious throne,
Loving FATHER, still to Thee
Hoping, trusting, may we flee.—<i>Amen.</i></p> |
|--|---|

Adapted from A. M. Toplady.

HYMN CXXXVI.

WHILE THEE WE SEEK, PROTECTING POWER.

C. M.—“Beatitude,” or “Martyrdom.”

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| <p>1. While Thee we seek, protecting Power,
Be all vain wishes stilled;
And may this consecrated hour
With brighter hopes be filled.</p> <p>2. Thy love the power of thought bestowed,
To Thee our thoughts would soar:
Thy mercy o’er our lives has flowed,
That mercy we adore.</p> <p>3. In each event of life, how clear
Thy ruling hand we see:
Each blessing to our souls more dear,
Because conferred by Thee.</p> | <p>4. In every joy that crowns our days,
In every pain we bear,
Our hearts shall find delight in praise,
Or seek relief in prayer.</p> <p>5. When gladness wings the favored hour,
Thy love our thoughts shall fill:
Resigned when storms of sorrow lower,
Our souls shall meet Thy will.</p> <p>6. Our lifted eyes, without a tear,
The gathering storm shall see;
Our steadfast hearts shall know no fear,
Because they rest on Thee.—<i>Amen.</i></p> |
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Adapted from Helen M. Williams.

HYMN CXXXVII.

FAR FROM MORTAL CARES RETREATING.

8s, 7s.—“Nettleton,” or “Salvator.”

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| <p>1. Far from mortal cares retreating,
Sordid hopes and vain desires,
Here, our willing footsteps meeting,
Every heart to Thee aspires;
FATHER, from Thy glory beaming,
Light celestial cheers our eyes,
Mercy unto all proclaiming—
Peace and pardon from the skies.</p> | <p>2. All may share Thy great salvation,
Every pure and humble mind,
Every kindred, tongue, and nation,
From the gross of sin refined;
Love to all Thou art bestowing,
And withholding care from none;
Boundless grace forever flowing
Full and free to every one.</p> |
|--|--|
3. Every stain of guilt abhorring,
Stand we firm in virtue’s cause,
While, Thy providence adoring,
Ever faithful to Thy laws:
Then Thy favor will attend us,
Blessing us with wondrous love,
And from every harm defend us,
Till we reach Thy home above.—*Amen.*

Adapted from John Taylor.

HYMN CXXXVIII.

FORTH IN THY NAME, FATHER, WE GO.

S. M. D.—“*He Leadeth Me*,” or “*Hursley*.”

1. Forth in Thy name, FATHER, we go,
Our daily duties to pursue;
Thee, only Thee, resolved to know,
In all we think, or speak, or do.
The task Thy wisdom hath assigned,
Oh, may we cheerfully fulfil!
In all our works Thy presence find,
And prove Thy good and perfect will.
2. Give us to bear Thine easy yoke,
And every moment watch and pray;
May we to things eternal look,
And hasten to Thy glorious day.
Fain would we still for Thee employ
Whate'er Thy bounteous grace hath given;
Still run our course with even joy,
And closely walk with Thee to heaven.
3. Our FATHER dear, whose matchless power
Is ever new and ever young,
And firm endures, while endless years
Their everlasting circles run!
Swift as an eagle cuts the air,
We'll mount aloft to Thine abode;
On wings of love our souls shall fly,
Nor tire along the heavenly road.—*Amen*.

Adapted from Charles Wesley and Isaac Watts.

HYMN CXXXIX.

SAFELY ON FROM WEEK TO WEEK:

7s.—“*Sabbath*.”

1. Safely on from week to week
Thou hast brought us in our way;
Now Thy presence do we seek,
FATHER, in our hearts to-day;
May this day be truly blest;
On Thy bosom may we rest!
2. As we join to sing Thy praise,
May we feel Thy presence near;
May Thy glory meet our eyes;
May Thy love in us appear:
Here afford us a foretaste
Of the Everlasting Feast!
3. Seek we new supplies of grace;
FATHER, ever dwell within;
Show Thy reconciling face;
Take away our shame and sin;
From our fears and cares set free,
May we rest this day in Thee!
4. May the gospel's joyful sound
Welcome sinners, comfort saints;
May the fruits of grace abound,
Bring relief from all complaints;
Upward may we daily move
Till we reach Thy Rest above.—*Amen*.

Adapted from John Newton.

HYMN CXL.

ALL CROWN'D WITH LIGHT, AS FROM THE MORNING SKIES.

10s.—“*Russian Hymn*,” or “*Ellers*.”

1. All crown'd with light, as from the morning skies,
FATHER, Thy dawning Truth now greets our eyes;
Thy kingdom thus its glories fresh display,
Which flood the earth as light the new-born day.

2. Lo, a long race Thy spacious courts adorn;
And future sons and daughters, yet unborn,
In crowding ranks on every side shall rise,
Demanding life, impatient for the skies.
3. Lo, all the nations shall Thy gates attend,
Walk in Thy light, and in Thy presence bend;
Unto Thee hasten every earthly king.
While every land shall joyous tribute bring!
4. The seas shall waste, the skies to smoke decay,
Rocks fall to dust, and mountains melt away;
But fix'd Thy Truth, its saving powers remain;
Thy realm shall last, Thy Truth on earth shall reign.—*Amen.*

Adapted from Alexander Pope.

HYMN CXLI.

FATHER DIVINE, OUR TRUST, OUR HOPE.

8s, 6s.—“*Meribah*,” or *Ariel*.”

1. FATHER divine, our trust, our hope,
Lift Thou our aspirations up
Thy perfect life to see!
We hunger and we thirst to prove
The fulness of Thy wond'rous Love,
And find our all in Thee.
2. Stronger Thy Love than death or hell;
No mortal can its riches tell—
Nor first-born Sons of Light:
In vain we long its depths to see;
We cannot reach the mystery—
The length, the breadth, the height.
3. Love only comprehendeth Love;
Now pour its fulness from above,
Through heart and soul and mind;
For Love we hunger and we thirst;
For Love to Thee, Our FATHER, first,
And then for all mankind.
4. Oh that we may its fulness have,
And in its fulness ever live!
Be this our chief desire:
Our highest care, delight, or bliss,
Our joy, our heaven on earth, be this—
FATHER, with Love inspire.—*Amen.*

Adapted from an old Hymn.

HYMN CXLII.

BREATHE ON US, BREATH DIVINE.

S. M.—“*Mornington*,” or “*Silver Street*.”

1. Breathe on us, Breath Divine,
Fill us with Life anew;
That we may love what Thou dost love,
And do what Thou dost do.
2. Breathe on us, Breath Divine,
Until our hearts are pure:
Until in Thee we shall be strong
To do and to endure.
3. Breathe on us, Breath Divine,
Descending from above,
Till all our hearts and all our minds
Glow with the Fire of Love.
4. Breathe on us, Breath Divine,
That we may never die;
But live in Thee the perfect life
Through all Eternity.—*Amen.*

Adapted from an old Hymn.

HYMN CXLIII.

OUR FATHER, NOW IN HUMBLE PRAYER.

C. M.—“*Marlow*,” or “*Azmon*,” or “*Woodland*.”

1. Our FATHER, now in humble prayer
To Thee our souls we lift;
Do Thou our waiting minds prepare
For Thy most needful gift.
2. We ask not golden streams of wealth,
Along our path to flow;
We ask not undecaying health,
Nor length of years below:—
3. We ask not honors, which an hour
May bring and take away;
We ask not pleasure, pomp, and power,
Lest we should go astray:—
4. We ask for wisdom;—oh, impart
The knowledge how to live;
A wise and understanding heart,
To all Thy children give:—
5. The young—remember Thee in youth,
Before the evil days!
The old—be guided by Thy truth,
In wisdom's pleasant ways!—*Amen*.

Adapted from James Montgomery.

HYMN CXLIV.

GIVE TO THE WINDS ALL FEAR.

S. M.—“*St. Thomas*,” or “*Dennis*.”

1. Give to the winds all fear;
Hope, and be undismayed;
Our FATHER, ever standing near
Whispers: Be not afraid!
2. Through waves, through clouds and storms,
He gently clears the way;
Abide His time; so shall the night
Soon end in joyous day.
3. He everywhere hath sway,
And all things serve His might;
His every act pure blessing is,
His path unsullied light.
4. Leave to His loving sway
To choose and to command,
With wonder filled; then shall we own
How wise, how strong His hand.
5. We comprehend Him not:
Yet earth and heaven tell
He sits as sovereign on the throne,
And ruleth all things well.—*Amen*.

Adapted from Paul Gerhardt.

HYMN CXLV.

FATHER, THYSELF REVEAL!

6s, 8s.—“*Christ Church*,” or “*Haddam*.”

1. FATHER, Thyself reveal!
Attend our humble cry;
And let Thy children feel
That Thou art ever nigh;
Come, sacred Guest, oh, quickly come
And make our hearts Thy loving home!
2. If earthly parents hear
Their children when they cry,
If they, with love sincere,
Their children's wants supply;
Much more wilt Thou Thy love display,
And answer when Thy children pray.

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| <p>3. Our heavenly FATHER, Thou!
 We, children of Thy grace;
 Oh, let Thy Presence now
 Pervade and fill this place;
 Shed in our hearts the heavenly flame,
 And move our tongues to praise Thy name.</p> <p>4. Exert Thy mighty power
 To banish all our sin;
 In this auspicious hour,
 Bring living graces in;
 Come, sacred Guest, oh, quickly come
 And make our hearts Thy holy home.</p> | <p>5. Rule Thou in every thought
 And passion of the soul,
 Till all our powers are brought
 Beneath Thy full control;
 Drive hence, we pray, all doubt and fear;
 For all is well when Thou art near.</p> <p>6. Thus shall our days be Thine,
 And all our thoughts be pure,
 And joy and peace combine
 In pleasures that endure;
 Our Heavenly FATHER come, oh, come
 And make our hearts Thy lasting home.</p> |
|--|--|

Adapted from familiar Hymns.

—Amen.

HYMN CXLVI.

SUN OF OUR SOULS, OUR FATHER DEAR.

L. M.—"Hursley," or "Rockingham," or "Hebron."

- | | |
|---|--|
| <p>1. Sun of our souls, Our FATHER dear,
 There is no night if Thou art near;
 O may no earth-born cloud arise
 To hide Thee from Thy children's eyes.</p> <p>2. Abide with us from morn till eve,
 For without Thee we cannot live;
 Abide with us when danger's nigh,
 For without Thee we dare not die.</p> <p>3. May every wandering child of Thine
 Now hear and heed Thy voice divine,
 FATHER, the work of grace begin;
 Let them no longer live in sin.</p> | <p>4. Comfort the sick; enrich the poor
 With blessings from Thy boundless store;
 Make every mourner's burden light;
 Make every path of duty bright.</p> <p>5. And when, at length, death's kindly sleep
 Our weary eyelids gently steep,
 Be our last thought, how sweet to rest
 Upon Our FATHER's loving breast.</p> <p>6. When from the sleep of death we wake,
 And through new worlds our way shall take,
 May we forever live and move
 In Thee, the Source of Life and Love.</p> |
|---|--|

Adapted from J. Keble.

—Amen.

HYMN CXLVII.

O EVERLASTING LIGHT.

S. M.—"St. Thomas," or "Swobbia."

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|--|---|
| <p>1. O Everlasting Light,
 Bring to us dawn and day,
 Illumine superstition's night
 With reason's holy ray!</p> <p>2. O Everlasting Health,
 Flow through life's inmost springs!
 The heart's best bliss, the soul's best wealth,
 To all Thy presence brings.</p> | <p>3. O Everlasting Truth,
 The soul of all that's true,
 Sure guide alike of age and youth,
 Lead us and teach us too!</p> <p>4. O Everlasting Might,
 The broken life repair;
 Nerve Thou the will, and clear the sight,
 Give strength to do and bear!</p> |
|--|---|

5. O Everlasting Love,
 Wellspring of joy and peace;
 Pour down Thy fulness from above,
 Till sin and sorrow cease!—*Amen.*

Adapted from H. Bonar.

HYMN CXLVIII.

OUR FATHER, MAY WE ALL BE TAUGHT.

L. M.—“*Woodworth*,” or “*Old Hundred*.”

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|--|--|
| <p>1. Our FATHER, may we all be taught
 To serve alone Thy holy will;
 Our armor be our honest thought
 And simple truth our highest skill.</p> <p>2. Kings of our passions may we be;
 A falsehood dread far more than death;
 Prize we a single smile from Thee
 Above all human rulers' breath!</p> | <p>3. May we be freed from servile bands
 Of hope to rise, or fear to fall;
 Lords of ourselves, though not of lands;
 Thy favor having, we have all.</p> <p>4. The narrow view and selfish aim
 Which separate us from our race,
 May our expanded souls disclaim,
 And every child of Thine embrace.</p> |
|--|--|
5. Our FATHER, earnestly we pray:—
 Not wealth, but virtue to us give;
 All pure in heart, from day to day,
 As Thine own children may we live.—*Amen.*

Adapted from Henry Walton and Henry Moore.

HYMN CXLIX.

FATHER DIVINE, LIKE HEALING BALMS.

C. M.—“*Jerusalem*,” or “*Manoah*,” or “*Beatitude*.”

- | | |
|---|---|
| <p>1. FATHER divine, like healing balms
 To hearts oppressed and torn,
 Thy heavenly consolation comes—
 “Blessed are they that mourn!”</p> <p>2. To all our sorrows, all our fears,
 A nobler faith succeeds;
 And life, by trials furrowed, bears
 The fruit of loving deeds.</p> <p>3. Full many a throb of grief and pain
 Thine erring children know;
 But not one prayer is breathed in vain,
 Nor tear unheeded flow.</p> <p>4. FATHER, in memory's fondest place
 We shrine those seasons sad,
 When, looking up, we saw Thy face
 In kind austere-ness clad.</p> | <p>5. We would not miss one sigh or tear,
 Heart-pang or throbbing brow;
 Sweet was the chastisement severe,
 And sweet its memory now.</p> <p>6. Still in Thy loving hands we lie,
 With trustful spirits prone;
 Mould us until to self we die,
 And live to Thee alone.</p> <p>7. Till from all pride and folly free
 And filled with love divine,
 Our hearts shall know no good but Thee,
 And have no will but Thine.</p> <p>8. Thus shall we know how full of strength
 Our human spirits are,
 Baptized into the sanctities
 Of suffering and of prayer.—<i>Amen.</i></p> |
|---|---|

Adapted from W. H. Burleigh, J. H. Newman, F. H. Hedge and A. Norton.

HYMN CL.

LEAD US, HEAVENLY FATHER, LEAD US.

8s, 7s, 4.—"*Oliphant*," or "*Regent Square*."

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|--|--|
| <p>1. Lead us, Heavenly FATHER, lead us,
Pilgrims through an unknown land;
We are weak, but Thou art mighty;
Hold us with Thy powerful hand:
Bread of heaven,
Feed us now and evermore!</p> <p>2. Guide and strengthen and uplift us;
All our weakness Thou dost know;
By Thy hand of Love defend us,
Comfort us in every woe:
Faint and weary,
Through the desert as we go!</p> | <p>3. Open Thou the crystal fountain,
Whence the healing streams do flow;
Let the fiery, cloudy pillar
Lead us all our journey through:
Strong deliverer,
Victory grant o'er every foe!</p> <p>4. Let Thy Spirit now descending,
Fill our hearts with heavenly joy;
Love with every passion blending,
Pleasure that can never cloy:
Thus provided,
Nothing can our peace destroy.—<i>Amen.</i></p> |
|--|--|

Arranged from familiar Hymns.

HYMN CLI.

O YE DISCONSOLATE, WHERE'ER YE LANGUISH.

11s, 10s.—"*Samuel Webbe*."

1. O ye disconsolate, where'er ye languish,
Come to Our FATHER'S shrine, fervently kneel;
Here bring your wounded hearts, here tell your anguish:
Earth has no sorrow that He cannot heal.
2. Joy of the desolate, light of the straying,
Hope, when all others die, fadeless and pure,
Here speaks the Comforter, tenderly saying:
"Earth has no sorrow that I will not cure."
3. Here find the bread of life; find waters flowing
Forth from Our FATHER'S throne, living and pure;
Come to His feast of love; come, ever knowing
Earth has no sorrow that He will not cure.—*Amen.*

Adapted from Thomas Moore.

HYMN CLII.

COME, LET US JOIN OUR FRIENDS ABOVE.

C. M.—"*Beatitude*," or "*Jerusalem*."

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|---|---|
| <p>1. Come, let us join our friends above,
Who have obtained the prize,
And, on the eagle-wings of love,
To joys celestial rise.</p> <p>2. Let us below in concert sing
With those to glory gone,
Our FATHER is our only King
And with Him we are one:—</p> | <p>3. One family,—we dwell in Him;
One church,—above, beneath;
Though now divided by the stream—
The narrow stream of death.</p> <p>4. Ev'n now to their eternal home
Some happy spirits fly;
And we are to the margin come,
Expecting soon to die!</p> |
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|---|---|
| 5. FATHER, be Thou our constant guide;
Then, when the word is given,
Bid death's mysterious stream divide,
And land us safe in Heaven. | 6. Our toil all past, our work all done,
With Thine approval blest,
The crown of Life Eternal won,
Grant us Thy holy Rest.— <i>Amen.</i> |
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Adapted from Charles Wesley.

HYMN CLIII.

SWEET HOUR OF PRAYER, SWEET HOUR OF PRAYER.

L. M.—“*Sweet Hour of Prayer*,” or (double) “*He Leadeth Me*.”

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| 1. Sweet hour of prayer, sweet hour of prayer,
That calls us from a world of care,
And bids us, FATHER, at Thy throne
Make all our wants and wishes known! | 3. Sweet hour of prayer, sweet hour of prayer,
Whose wings do our petitions bear
To Thee, whose truth and faithfulness
Engage all waiting souls to bless! |
| 2. In seasons of distress and grief
Our souls have often found relief,
And oft escaped temptation's snare
By seeking Thee, in hours of prayer. | 4. And since Thou bidst us seek Thy face,
Accept Thy love and trust Thy grace,
We'll cast on Thee our every care
And wait for Thee, in hours of prayer. |

Adapted from W. W. Walford.

—*Amen.*

HYMN CLIV.

HOW FIRM A FOUNDATION, OUR FATHER, ADORED.

11s.—“*Portuguese Hymn*,” or “*Walmer*.”

1. “How firm a foundation, Our FATHER, adored;
 Is laid for our faith by Thy Indwelling Word!
 What more canst Thou say than to us Thou hast said,
 And to all who unto Thee for refuge have fled!
2. “Fear not, I am with thee, O be not dismay'd,
 For I am thy FATHER, and will give thee aid;
 I'll strengthen thee, help thee, and cause thee to stand,
 Upheld by my righteous, omnipotent hand.
3. “When through the deep waters I call thee to go,
 The rivers of sorrow shall not overflow;
 For I will be with thee, thy troubles to bless,
 And sanctify to thee the deepest distress.
4. “When through fiery trials the pathway shall lie,
 My grace, all-sufficient, shall be thy supply;
 The flame shall not hurt thee; I only design
 Thy dross to consume, and thy gold to refine.
5. “The soul that in me firmly trusts for repose,
 I will not, I will not desert to its foes;
 That soul, though all hell shall endeavor to shake,
 I'll never—no, never—no, never forsake.”—*Amen.*

Adapted from an anonymous Hymn.

HYMN CLV.

LOVING FATHER, WISE AND HOLY.

8s, 7s.—*"Stockwell," or "St. Oswald."*

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|--|---|
| <p>1. Loving FATHER, wise and holy,
Fearing naught, we come to Thee;
Fearing naught, though weak and lowly,
For Thy love has made us free.</p> <p>2. For Thy children all Thou carest
With a mother's tender care;
Yes, with all alike, Thou sharest
Every burden, every tear.</p> | <p>3. And o'er all alike Thou watchest,
Ceaseless watchest, night and day;
Every wandering child Thou snatchest
From the perils of the way.</p> <p>4. In the hearts of all Thou sheddest
Joys unearthly, love and light;
And to cover them Thou spreadest
Thy paternal wing of might.</p> <p>5. Yes, in all alike Thou dwellest;
Thou in us, and we in Thee;
And our empty souls Thou fillest
Here and through eternity.—<i>Amen.</i></p> |
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Adapted from H. Bonar.

HYMN CLVI.

OUR FATHER, IN MYSTERIOUS WAYS.

C. M.—*"Hummel," or "Martyrdom."*

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|---|---|
| <p>1. Our FATHER, in mysterious ways
Wonders dost Thou perform;
Thy footsteps planted on the seas,
Thy chariot the storm!</p> <p>2. Deep in unfathomable mines
Of never-failing skill,
Thou treasurest up the bright designs
That work Thy sovereign will.</p> <p>3. Trusting Thy love we courage take;
The clouds we so much dread
Are big with mercy, and shall break
In blessings on our head.</p> | <p>4. No more we judge by feeble sense,
But trust Thy boundless grace;
Behind a frowning providence
We see Thy smiling face.</p> <p>5. Thy purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.</p> <p>6. Blind unbelief is sure to err,
And scan Thy works in vain;
Thou art Thine own interpreter,
And Thou wilt make all plain.—<i>Amen.</i></p> |
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Adapted from William Cooper.

HYMN CLVII.

FROM THE WORLD OF SIN AND NOISE.

6s, 7s.—*"Amsterdam."*

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|--|---|
| <p>1. From the world of sin and noise,
Our FATHER, we withdraw;
For the small and Inward Voice
We wait with humble awe;
Silent are we now and still,
Would not in Thy Presence move;
To our waiting souls reveal
The secret of Thy Love.</p> | <p>2. Open Thou the inward ear,
And bid our hearts rejoice;
Bid our waiting spirits hear
The comfort of Thy Voice!
Never in the whirlwind found,
Nor where earthquakes rock the place,—
Still and silent is the sound,
The whisper, of Thy Grace.</p> |
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|--|---|
| <p>3. Help us rise and stretch our wings,
 Our better portion trace—
 Far from transitory things
 Towards heaven, our native place!
 Sun and moon and stars decay,
 Time shall soon the earth remove;
 Help us rise and haste away
 To seats prepared above!</p> | <p>4. Rivers to the ocean run;
 Nor stay in all their course;
 Fire, ascending, seeks the sun—
 Both speed them to their source:
 So, on us hast Thou bestowed
 Longings for a higher place:
 Help us rise to Thy Abode
 To rest in Thy Embrace!—<i>Amen.</i></p> |
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Adapted from C. Wesley and R. Seagrave.

HYMN CLVIII.

FATHER DIVINE! THY CONSTANT BEAM.

L. M.—“*Old Hundredth*,” or “*Hebron*.”

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|---|---|
| <p>1. FATHER Divine! Thy constant beam
 Shines on the eyes that will not see,
 And waits to bless us while we dream—
 Even though we turn our steps from Thee.</p> | <p>2. All souls that struggle and aspire,
 All hearts of prayer, by Thee are lit;
 And, dim or clear, Thy Tongues of Fire
 On dusky tribes and centuries sit.</p> |
| <p>3. Nor bounds, nor clime, nor creed Thou know'st;
 Wide as our need Thy favors fall;
 The white wings of the Holy Ghost
 Stoop, unseen, o'er the heads of all.</p> | |
| <p>4. Wherever through the ages rise
 The altars of self-sacrifice,
 Where love its arms hath opened wide,
 Or man for man has calmly died,</p> | <p>5. We see the same White Wings outspread
 That hovered o'er the Teacher's head;
 And in all lands beneath the sun
 Thou and Thy children all are one.—<i>Amen.</i></p> |

Adapted from J. G. Whittier.

HYMN CLIX.

FATHER, WHERE'ER WE GO.

S. M.—“*Mornington*,” or “*Laban*,” or “*St. Thomas*.”

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| <p>1. FATHER, where'er we go,
 O, may we find Thee there;
 Where'er we stay, stay Thou with us,
 A presence everywhere.</p> | <p>4. Thy providence supports;
 Our hearts securely dwell;
 Thy hand, which bears all Nature up,
 Shall guide Thy children well.</p> |
| <p>2. And if Thou bringest joy,
 Or if Thou bringest pain,
 Thyself with us in all that comes
 Shalt make each loss a gain.</p> | <p>5. Why should an anxious load
 Press down the weary mind?
 We haste, Our FATHER, to Thine arms
 And sweet refreshment find.</p> |
| <p>3. Long listening to Thy word
 Our voices catch Thy tone;
 And, clasped in Thine, our hands do grow
 All loving like Thine own.</p> | <p>6. Through waves, through clouds and storms,
 Gently Thou clear'st the way;
 We wait Thy time; at length the night
 Shall end in joyous day.—<i>Amen.</i></p> |

Adapted from P. Gerhardt and P. Doddridge.

HYMN CLX.

THY HOLY CHURCH, FATHER, APPEARS.

C. M.—*"Jerusalem," or "Hummel," or "Arlington."*

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|--|---|
| <p>1. Thy Holy Church, FATHER, appears
Through every age and race,
Unwasted by the lapse of years,
Unchanged by changing place.</p> <p>2. From oldest time, on farthest shores,
Beneath the pine or palm,
Thine unseen presence she adores,
With silence or with psalm.</p> <p>3. Her priests are all Thy faithful sons,
To serve the world raised up;
The pure in heart her baptized ones;
Love, her communion-cup.</p> | <p>4. The truth is her prophetic gift,
The soul her sacred page;
And feet on mercy's errands swift
Do make her pilgrimage.</p> <p>5. How purely hath her speech come down
From man's primeval youth!
How grandly hath her empire grown—
Of Freedom, Love, and Truth!</p> <p>6. O Holy Church, thine errand speed;
Fulfil thy task sublime;
With bread of life earth's hunger feed;
Redeem the evil time.—<i>Amen.</i></p> |
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Adapted from S. Longfellow and S. Johnson.

HYMN CLXI.

THE UPLIFTED EYE AND BENDED KNEE.

L. M.—*"All Saints," or "Hebron."*

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|---|---|
| <p>1. The uplifted eye and bended knee
Vain homage, FATHER, are to Thee;
Vainly our lips Thy praise prolong,
The heart a stranger to the song.</p> <p>2. Can rites and forms and flaming zeal
The breaches of Thy precepts heal!
Or fast and penance reconcile
Thy justice, and obtain Thy smile!</p> | <p>3. The pure, the humble, contrite mind,
Thankful, and to Thy will resigned,
To Thee a nobler offering yields
Than Sheba's groves or Sharon's fields.</p> <p>4. FATHER, who all things dost control,
Pure and sincere make every soul;
With reverent truth and loving joy
May we our hearts and lives employ.</p> <p>5. May quickening rays of Thy pure Light
Pierce thro' the gathering shades of night;
Touch every breast with heavenly fire,
And universal love inspire.—<i>Amen.</i></p> |
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Adapted from Thomas Scott and Anon.

HYMN CLXII.

OUR WORSHIP WE BRING.

5s, 6s, 5.—*"Hanover."*

- | | |
|--|--|
| <p>1. Our worship we bring
O FATHER above,
And gratefully sing
Thy power and Thy love;
Our Shield and Defender,
The Ancient of Days,
Pavilion'd in splendor,
And girded with praise!</p> | <p>2. Thy bountiful care
What tongue can recite!
It breathes in the air,
It shines in the light;
It streams from the hills;
It descends to the plain,
And sweetly distils
In the dew and the rain.</p> |
|--|--|

3. Frail children of dust,
And feeble as frail,
In Thee do we trust,
Nor find Thee to fail;
Thy mercies, how tender,
How firm to the end,
Our FATHER, Defender,
Redeemer and Friend.

4. O Measureless Might,
Ineffable Love!
While angels delight
To hymn Thee above,
Thy ransomed creation,
Though feeble their lays,
With true adoration
May lisp to Thy praise.—*Amen.*

Adapted from Robert Grant.

HYMN CLXIII.

FATHER, WE WAKE EACH MORN AS IF THY GRACE.

10s.—“*Eventide*,” or “*Langran*.”

1. FATHER, we wake each morn as if Thy grace
Did us afresh from nothingness derive,
That we might sing, “How happy is our case,
How beautiful it is to be alive!”
2. Lo! all around us Thy bright angels stand;
And, if with frowning brows for their disguise,
Yet with such wells of love in their deep eyes,
Strong rescue bringing at Thy quick command!
3. O may our lives in glory move along,
Made holy white, and beautiful and fair;
And grant, Our FATHER, that the very air
We breathe be shaped into a constant song!
4. Thus ever towards new heights may we still strive—
Till, just as any other friend's, we press
Thy hand; and, having died, feel none the less,
How beautiful it is to be alive.—*Amen.*

Adapted from H. S. Sutton.

HYMN CLXIV.

THY KINGDOM, FATHER, COME.

6s.—“*St. Cecilia*.”

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|---|---|
| <ol style="list-style-type: none"> 1. Thy Kingdom, FATHER, come;
Thy reign of Love begin:
Redeem Thy children from
The tyranny of sin! 2. Hasten Thy rule of peace,
And purity, and love;
And may all hatred cease,
As in the realms above! 3. Hasten the promised time
When war shall be no more,
Oppression, lust, and crime
Shall flee Thy face before! | <ol style="list-style-type: none"> 4. FATHER, we pray, arise,
And come in Thy great might;
Revive our longing eyes,
Which languish for Thy sight. 5. Men scorn Thy Holy Name,
And wolves devour Thy fold;
By many deeds of shame
We learn that love grows cold. 6. O'er lands near and afar
Thick darkness broodeth still;
O may Thy Morning Star
The earth with gladness fill.—<i>Amen.</i> |
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Adapted from L. Hensley.

HYMN CLXV.

FATHER, WE WOULD NOT DARE TO CHANGE.

C. M.—“*Woodbridge*,” or “*Martyrdom*.”

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|---|---|
| <p>1. FATHER, we would not dare to change
Thy purpose, if we might;
For how shall man presume to teach
The everlasting Right?</p> <p>2. No word of ours can make Thee wise
Or better than Thou art;
And yet we lift our souls to Thee
For what Thou canst impart.</p> | <p>3. Our prayer is but a flower that lifts
Its petals to the sun,
That in the light it may unfold
Its leaflets one by one.</p> <p>4. We only ask Thyself; that we,
Unfolding hour by hour
In beauty and in love, may drink
Thy life in—like the flower.—<i>Amen</i>.</p> |
|---|---|

Adapted from M. J. Savage.

HYMN CLXVI.

FATHER DIVINE, WHO STOOP'ST TO SHARE.

L. M.—“*Hursley*,” or (double) “*He Leadeth Me*.”

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|---|--|
| <p>1. FATHER Divine, Who stoop'st to share
Our sharpest pang or bitterest tear,
On Thee we cast each earth-born care!
We smile at pain while Thou art near.</p> <p>2. Though long the weary way we tread,
And sorrows crown each lingering year,
No path we shun, no darkness dread,
For well we know that Thou art near.</p> | <p>3. When drooping pleasure turns to grief,
And trembling faith is changed to fear,
The murmuring wind, the quivering leaf,
Shall softly tell us Thou art near.</p> <p>4. On Thee we cast our burdening woe,
FATHER of all, forever dear!
Content to suffer while we know,
Living or dying, Thou art near.—<i>Amen</i>.</p> |
|---|--|

Adapted from O. W. Holmes.

HYMN CLXVII.

WE HEAR IT OFTEN IN THE DARK.

C. M. D.—“*St. Leonard*,” or “*Vox Dilecti*.”

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|--|---|
| <p>1. We hear it often in the dark,
We hear it in the light,—
Where is the voice that comes to us
With such a quiet might?
It seems but echo to our thoughts,
And yet beyond the stars!
It seems a heart-beat in a hush,
And yet the planet jars!</p> <p>2. Our FATHER, teach us that within
The inmost soul there lies
A spirit-sky, that opens with
Those voices of surprise:
That heaven is ours—the inmost soul!
Thy words are sweet and strong:
They fill our inward silences
With music and with song!</p> | <p>3. They send us challenges to right,
And loud rebukes of ill;
They ring the bells of victory,
And breathe the “Peace, be still!”
They ever seem to say: “My child,
Why seek me so all day?
Now journey inward to thyself,
And listen by the way!”—<i>Amen</i>.</p> |
|--|---|

Adapted from W. C. Gannett.

HYMN CLXVIII.

FATHER, WE TRUST THAT SOMEHOW GOOD.

L. M.—“Hursley,” or “Hebron,” or “Old Hundredth.”

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|--|--|
| <p>1. FATHER, we trust that somehow good
Will be the final goal of ill;
To pangs of nature, sins of will,
Defects of doubt, and taints of blood!</p> <p>2. We hear at times Thy sentinel
Who moves about from place to place,
And whispers to the worlds of space
In the deep night, that all is well.</p> | <p>3. And all is well, though faith and form
Be sundered in the night of fear;
Well roars the storm to those that hear
Thy deeper voice across the storm!</p> <p>4. Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
Our FATHER, Thou art more than they!</p> |
|--|--|

Adapted from A. Tennyson.

—Amen.

HYMN CLXIX.

FATHER, LET NOT FASHIONS OLDEN.

7s, 6s.—“*Sicilian*,” or “*Zion*.”

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|---|---|
| <p>1. FATHER, let not fashions olden
Keep us from life's flowing spring!
Waits for us the promise golden,
Waits each new diviner thing;
Onward lead us,
From this faithless tarrying.</p> <p>2. By each saving word unspoken,
By Thy truth, as yet half won,
By each idol yet unbroken,
By Thy will yet poorly done,
Onward lead us,
O, Our FATHER, lead us on!</p> | <p>3. Nearer to Thee may we venture,
Of Thy truth more largely take,
Upon life diviner enter,
Into day more glorious break;
To the ages
Some bequest of victory make!—Amen.</p> |
|---|---|

Adapted from T. H. Gill.

HYMN CLXX.

FATHER, IN THY MYSTERIOUS PRESENCE KNEELING.

P. M.—“*Pilgrims*,” or “*Metrical Chant*.”

1. FATHER, in Thy mysterious presence kneeling,
Fain would our souls feel all Thy kindling love;
For we are weak, and need some deep revealing
Of trust, and strength, and calmness from above.
2. Oft have we wandered forth through doubt and sorrow;
But Thou hast made each step an onward one;
And we will ever trust the unknown morrow—
Thou wilt sustain us till our work is done.
3. Within the heart a peace serene and holy
May yet abide, though pain seems to prevail;
Despair we not that peace shall rise, though slowly,
O'ercome our pain, and bid the waves “be still.”

4. We will not fear; though heavy burdens bind us,
 They press no harder than our souls can bear;
 The thorniest way is lying far behind us,
 We shall be braver for the past despair.
5. Now, FATHER, now, in Thy dear presence kneeling
 Our spirits yearn to feel Thy kindling love;
 Now make us strong! We need Thy deep revealing
 Of trust, and strength, and calmness from above.—*Amen.*

Adapted from S. Johnson.

HYMN CLXXI.

COME THOU AND DWELL WITHIN.

L. M.—“*Boylston*,” or “*Dennis*,” or “*St. Thomas*.”

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|--|--|
| <p>1. Come Thou and dwell within,
 Spirit of Life and Light!
 Spirit of Love and Holiness!
 Spirit of Health and Might!</p> <p>2. Not from the earth or skies,
 Or seasons as they roll;
 Come health and vigor to the frame,
 But from the quicken'd soul.</p> <p>3. Is this alive and free—
 Free from the power of sin?
 Then will the body, too, receive
 Health from the soul within.</p> | <p>4. But if dis-ease has touched
 The spirit's inmost part,
 In vain we seek for outward things,
 To heal the deadly smart.</p> <p>5. For Thou hast formed our frame
 To be a perfect whole,
 And made the body's health depend
 Upon the living soul.</p> <p>6. Then come and dwell within
 With all Thy life and light,
 With all Thy love and holiness,
 With all Thy health and might.—<i>Amen.</i></p> |
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Adapted from Jones Very.

HYMN CLXXII.

THERE COMES TO EVERY LISTENING EAR.

C. M.—“*Carol*,” or “*St. Leonard*.”

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|--|---|
| <p>1. There comes to every listening ear
 A song, now as of old,
 Of angels bending near the earth,
 To touch their harps of gold:
 “Peace on the earth, good-will to men,
 From heaven's all-gracious King.”
 In holy silence listen now
 And hear the angels sing.</p> <p>2. Still through the cloven skies they come,
 With peaceful wings unfurled;
 And still their heavenly music floats
 O'er all the weary world:
 Above its sad and lowly plains
 They bend on hovering wing,
 And ever o'er its Babel sounds
 The blessed angels sing.</p> | <p>3. With ceaseless woes of sin and strife
 The world has suffered long;
 Beneath the angel-strain have rolled
 Ten thousand years of wrong;
 Still man, at war with man, hears not
 The love song which they bring;
 Oh, hush the noise, ye men of strife,
 And hear the angels sing!</p> |
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|---|---|
| <p>4. And ye, beneath life's crushing load
 Whose forms are bending low,
 Who toil along the climbing way,
 With painful steps and slow,—
 Look now; for glad and golden hours
 Come swiftly on the wing:
 Oh, rest beside the weary road,
 And hear the angels sing!</p> | <p>5. For, lo! the days are hastening on
 By prophets long foretold,
 When, with the ever circling years,
 Comes round the age of gold:
 When Peace shall over all the earth
 Its ancient splendors fling,
 And the whole world give back the song
 Which now the angels sing.—<i>Amen.</i></p> |
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Adapted from Edmund Hamilton Sears.

HYMN CLXXIII.

WHAT THOU WILT, O FATHER, GIVE!

7s.—"St. Bees," or "University College."

- | | |
|---|---|
| <p>1. What Thou wilt, O FATHER, give!
 All is gain that we receive;
 For the lowliest task of Thine
 Glorious is, and all divine.</p> | <p>4. May our holy dreams come true
 In the work we strive to do;
 Clothe with life each weak intent;
 May we be with Thee content.</p> |
| <p>2. May we find the humblest place
 In the shadow of Thy grace;
 May we find in Thine employ
 Peace, that dearer is than joy.</p> | <p>5. Out of self may we be led
 And to Love acclimated,
 Until all things sweet and good
 Be our natural habitude.—<i>Amen.</i></p> |
| <p>3. If there be some weaker one,
 Grant us strength to help him on;
 And if blinder souls there be,
 May we guide them nearer Thee.</p> | |

Adapted from J. G. Whittier.

HYMN CLXXIV.

FATHER OF BEING, THOUGH AFAR.

L. M.—"Hursley," or "Hamburg."

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|---|---|
| <p>1. FATHER of being, though afar
 Thy glory flames in sun and star,
 Center and soul of every sphere—
 Yet to each loving heart how near!</p> | <p>4. FATHER of life, below, above!
 Thy light is Truth, Thy warmth is Love;
 Before Thy ever-blazing throne
 We ask no luster of our own.</p> |
| <p>2. Sun of our life, Thy quickening ray
 Sheds on our path the glow of day;
 Star of our hope, Thy softened light
 Cheers the long watches of the night.</p> | <p>5. Grant us Thy Truth to make us free,
 And kindling hearts that burn for Thee,
 Till all Thy living altars claim
 One holy light, one heavenly flame.</p> |
| <p>3. Our midnight is Thy smile withdrawn;
 Our noontide is Thy gracious dawn;
 Our rainbow arch Thy mercy's sign;
 All, save the clouds of sin, are Thine.</p> | |

Adapted from O. W. Holmes.

HYMN CLXXV.

FATHER, IN THEE WE HOLD OUR TRUST.

C. M. D.—*"Vox Dilecti,"* or *"Brattle Street."*

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|---|--|
| <p>1. FATHER, in Thee we hold our trust,
 However dark the day;
 For 'tis Thy hand that leadeth us
 Along our changeful way:
 There cometh sun, there cometh cloud;
 But, whate'er may befall,
 We still will follow after Thee
 Who leads us through them all.</p> | <p>2. We'll cheer our hearts, as on we go,
 With thoughts of those of old,
 Who through their furnace-trials came
 Refined like precious gold:
 As martyrs all they stood for Truth,
 Though heretics with men;
 They triumphed grandly, though they died;
 And still they live again.</p> |
|---|--|
3. Not only in the far-off lands
 And far-off times they wrought;
 The modern world has heroes too
 To lift its heart and thought:
 These are the ones who dare to think;
 And, spite of hostile wrath,
 They, for the progress of mankind,
 Mark out a grander path.—*Amen.*

Adapted from M. J. Savage.

HYMN CLXXVI.

FATHER, WE FOLD OUR HANDS AND WAIT.

L. M.—*"Hebron,"* or *"Uxbridge,"* or *"Mendon."*

- | | |
|--|---|
| <p>1. FATHER, we fold our hands and wait,
 Nor care for wind, nor tide, nor sea;
 We rave no more 'gainst time or fate,
 For we have learned to trust in Thee.</p> | <p>4. What matter if we stand alone?
 We wait with joy the coming years;
 Others will reap what we have sown,
 And gather all the fruit of tears.</p> |
| <p>2. We stay our haste, we make delays,
 For what avails this eager pace?
 We stand amid the eternal ways
 And wait Thy messengers of grace.</p> | <p>5. The stars come nightly to the sky;
 The tidal wave comes to the sea;
 Nor time, nor space, nor deep, nor high,
 Can stay the good that comes from Thee.</p> |
| <p>3. Asleep, awake, by night or day,
 Whate'er is best will come from Thee;
 No wind can drive our bark astray
 Nor change Thy tides of destiny.</p> | <p>6. The waters know their own, and draw
 The brooks that spring in yonder heights;
 So, FATHER, and with equal law,
 Thou art the source of all delights.</p> |

Adapted from John Burroughs.—*Amen.*

HYMN CLXXVII.

FATHER, GIVE US TO FEEL THEE IN OUR JOY.

10s.—*"Eventide,"* or *"Langran."*

1. FATHER, give us to feel Thee in our joy,
 So shall our joy to love ennobled be;
 Give us to feel Thee in each slight annoy,
 That turns to hope through Thy fine alchemy.

2. Give us within the work that calls each day,
To see Thy finger gently beckoning on;
Let struggle grow to freedom, work to play,
And toil, begun from Thee, to Thee be done.
3. We lay each humblest hope within our prayer;
To Thee no high seraphic aims we bring;
Our daily bread, rest, strength for common care,—
Grant these and truth as Thy best offering.
4. And Thou, whose fire forms rubies out of clay,
And bids dull charcoal into diamonds turn,
Wilt add the grace, for which we humbly pray,
That perfect love and virtue we may learn.—*Amen.*

Adapted from James Freeman Clarke.

HYMN CLXXVIII.

FATHER, WHO HAST THY CHILDREN TAUGHT.

C. M.—“*St. Agnes,*” or “*Woodland.*”

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. FATHER, who hast Thy children taught
That not by words alone,
But by the fruits of holiness,
Thy life within is shown, 2. As we our voices lift in praise,
Give Thou us grace to bring
An offering of unfeigned thanks,
And with the spirit sing. 3. Not with our lips but with our hearts
May we present our prayer;
Drive from our souls all impure thoughts,
And show Thy presence there. | <ol style="list-style-type: none"> 4. Each moment, as it comes, renews
Thy mercy and Thy love;
And may each moment be a step
Nearer the Home above. 5. Oh, help us break the galling chains
This world has round us thrown;
Each passion of the heart subdue,
Each darling sin disown! 6. Our FATHER, kindle in each breast
A never-dying flame
Of holy love, of grateful trust
In Thine all loving name.—<i>Amen.</i> |
|---|---|

Adapted from William Henry Furness.

HYMN CLXXIX.

FATHER OF LOVE, SHEPHERD DIVINE.

P. M.—“*Dominus Regit.*”

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|--|--|
| <ol style="list-style-type: none"> 1. FATHER of Love, Shepherd Divine,
Whose goodness faileth never,
We nothing lack if we are Thine
And Thou art ours forever. 2. Where streams of living water flow
Our thirsting souls Thou ledest
And, where the verdant pastures grow,
With food celestial feedest. | <ol style="list-style-type: none"> 3. Perverse and foolish, oft we stray'd,
But Thou in love hast sought us;
And, on Thy bosom gently laid,
Hath home, rejoicing, brought us. 4. In death's dark vale we'll fear no ill
With Thee, FATHER, beside us;
Thy rod and staff our comfort still,
And Thine own hand to guide us. |
|--|--|

5. Thou spreadst a table in our sight,
Thy favor grace bestoweth,
And O, the transport of delight
With which our cup o'erfloweth !

6. And so, through all the length of days,
Thy goodness faileth never ;
Dear FATHER, may we sing Thy praise,
Forever, and forever.—*Amen.*

Adapted from H. W. Baker.

HYMN CLXXX.

WE ASK NOT, FATHER, THE REPOSE.

C. M.—"Arlington," or "*St. Agnes.*"

1. We ask not, FATHER, the repose
Which comes from outward rest,
If we may have through life's brief hours
Thy peace within our breast.

2. Thy peace, which passeth knowledge, gives
A glory calm and bright ;
A wisdom, with its deep on deep,
Enrapturing to the sight.

3. We thirst for springs of heavenly life,
And here all day they rise ;
We seek the treasure of Thy love,
And close at hand it lies.

4. Be ours the reverent listening love
That waits all day on Thee ;
The service of a watchful heart
Which no one else can see ;

5. The faith that, in a hidden way
No other eye may know,
Finds all its daily work prepared,
And loves to have it so.

6. Our FATHER, grant us this, Thy peace !
Then, resting in Thy care,
Voices of love and joy we'll hear
Resounding everywhere.—*Amen.*

In part, adapted from Anna L. Waring.

HYMN CLXXXI.

WHEN ON THE DAY OF LIFE THE NIGHT IS FALLING.

11s, 10s.—"Pilgrims," or "*White.*"

1. When on the day of life the night is falling,
And, in the winds from unseen spaces blown,
We hear far voices out of darkness calling
Our feet to enter upon paths unknown :

2. FATHER Divine, our Helper ever present,
Then, e'en as now, be Thou our strength and stay ;
Thou who hast made our earthly home so pleasant,
Leave not its tenant when its walls decay !

3. We have but Thee, O FATHER ! Let Thy Spirit
Be with us then to comfort and uphold ;
No gate of pearl, no sapphire walls we merit,
No branch of palm, no shining crown of gold.

4. Suffice it if, our good and ill unreckoned,
And both forgiven through Thy boundless grace
We find ourselves by hands familiar beckoned
Unto whatever be our fitting place.

5. Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And brightly flows through heaven's great expansions
The calm and soothing river of Thy peace.
6. There from the music round about us stealing,
Fain would we learn the new and holy song,
And find at last beneath Thy trees of healing
The life of love and joy for which we long.—*Amen.*

Adapted from John G. Whittier.

HYMN CLXXXII.

IT IS NOT DEATH TO DIE.

S. M.—“*Boylston*,” or “*Greenwood*.”

1. It is not death to die,
To cease on earth to roam
And, 'midst the brotherhood on high,
Dwell in the FATHER'S Home.
2. It is not death to close
The eye long dimmed by tears,
And wake in glorious repose
To spend eternal years.
3. It is not death to bear
The wrench that sets us free
From dungeon chain, to breathe the air
Of boundless liberty.
4. It is not death to fling
Aside this mortal dust,
And rise on strong exultant wing
To live among the just.
5. FATHER, Thou art our Life!
Thy children cannot die;
They triumph in the mortal strife,
Then reign with Thee on high.—*Amen.*

Adapted from C. Malan.

HYMN CLXXXIII.

HARK! A VOICE SPEAKS TO US ALL.

7s.—“*St. Bees*,” or “*Pleyel's Hymn*.”

1. Hark! a Voice speaks to us all;
'Tis Our FATHER! hear His call;
Bending from His throne above,
Thus He speaks, with tender love:
2. “Children, wand'ring far astray,
Choose ye now the narrow way
Leading upward, toward the Right,
Leading heavenward, into Light.
3. “Can a woman's tender care,
Cease toward the child she bare?
Yes, she may forget, but I
Never will a child deny.
4. “Mine is an unchanging love,
Higher than the heights above,
Deeper than the depths beneath,
Free and faithful, strong as death.
5. “Ye shall see my glory soon,
When the work of grace is done;
Partners of my throne shall be;
Come, my children, come to me!”
6. FATHER, 'tis our chief complaint
That our love is weak and faint;
Yet we love Thee and adore;
O for grace to love Thee more!—*Amen.*

Adapted from W. Cowper.

HYMN CLXXXIV.

WE LONG FOR HOUSEHOLD VOICES GONE.

C. M.—*“Beatitude,” or “Jerusalem.”*

1. We long for household voices gone,
For vanished smiles we long;
But Thou hast led our dear ones on,
And Thou canst do no wrong.
2. We know not what the future hath
Of marvel and surprise,
Assured alone that life and death
Thy mercy underlies.
3. And if the heart and flesh be weak
To bear an untried pain,
The bruised reed Thou wilt not break,
But strengthen and sustain.
4. We know not where Thy islands lift
Their fronded palms in air;
We only know that none can drift
Beyond Thy Love and Care.
5. And so beside the Silent Sea
We wait with muffled oar;
No harm to us can come from Thee
On ocean or on shore.—*Amen.*

Adapted from J. G. Whittier.

HYMN CLXXXV.

THE SPACIOUS FIRMAMENT ON HIGH.

L. M. and Refrain.—*“Hosanna,” or (omitting Refrain) “Creation.”*

1. The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.
All glory, FATHER, to Thy Name,
All glory, in the highest!
2. The unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land
The work of an almighty hand.
All glory, &c.
3. Soon as the evening-shades prevail,
The moon takes up the wondrous tale,
And nightly, to the listening earth,
Repeats the story of her birth:—
All glory, &c.
4. While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings, as they roll,
And spread the truth from pole to pole.
All glory, &c.
5. What though, in solemn silence, all
Move round this dark terrestrial ball?
What though no real voice, nor sound,
Amid their radiant orbs is found?—
All glory, &c.
6. In reason's ear they all rejoice,
And utter forth a glorious voice;
Forever singing, as they shine,—
“The hand that made us is divine.”
All glory, FATHER, to Thy Name,
All glory, in the highest!—*Amen.*

Adapted from Addison.

HYMN CLXXXVI.

BRIEF LIFE IS HERE OUR PORTION.

7s, 6s, D.—“*O bona Petria*,” or “*St. Edith*.”

- | | |
|--|--|
| <p>1. Brief life is here our portion,
 Brief sorrow, short-lived care;
 The life that knows no ending,
 The tearless life is there!
 FATHER, Thy retribution
 For toil, is heavenly rest;
 For earthly tribulation,
 The mansions of the blest!</p> <p>2. And all who fight the battle,
 Shall wear the fadeless crown
 Of pure and perfect glory
 And passionless renown.
 Thou, FATHER, whom we trust in
 Shall then be seen and known,
 And they that know and see Thee
 Shall have Thee for their own.</p> | <p>3. The morning shall awaken,
 The shadows flee away,
 And Thy true-hearted children
 Shall shine as doth the day;
 Thou, FATHER, them wilt welcome
 In fulness of Thy grace,
 And they shall see forever
 The glory of Thy face.</p> <p>4. O sweet and blessed country
 The home of all the pure,
 The home of all the faithful
 Who to the end endure!
 FATHER, in mercy bring us
 To that dear land of rest,
 Where all Thy children holy
 Shall be forever blest.—<i>Amen</i>.</p> |
|--|--|

Adapted from Bernard of Clairvaux.

HYMN CLXXXVII.

WEARY OF WANDERING IN THE WAYS OF SIN.

10s.—“*Langran*,” or “*Eventide*.”

1. Weary of wandering in the ways of sin
 We look to heaven and long to enter in,
 But there no evil thing may find a home;
 And yet we hear a voice that bids us “Come.”
2. With all our sins, how dare we hope to stand
 In the pure glory of that holy land!
 Before the whiteness of that throne appear?
 Yet there are hands stretch'd out to draw us near.
3. The while we fain would tread the heavenly way,
 Evil is ever with us, day by day;
 Yet on our ears the gracious tidings fall,
 “Repent, forsake, thou shalt be loosed from all.”
4. It is Thy voice, Our FATHER, that we hear!
 Thine are the hands stretched out to draw us near,
 And Thine the love that can for all atone,
 And set us faultless there before Thy throne:
5. For Thou dost seek us in the darkening way,
 To make us heirs of Heaven and Endless Day;
 And hour by hour, whereby our souls may live,
 Thy pardoning grace and love dost freely give.—*Amen*.

Adapted from S. J. Stone.

HYMN CLXXXVIII.

IT SINGETH LOW IN EVERY HEART.

C. M. D.—*"St. Leonard," or "Vox Dilecti."*

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|---|---|
| <p>1. It singeth low in every heart,
We hear it each and all,—
A song of those who answer not,
However we may call.
They throng the silence of the breast;
We see them as of yore,—
The kind, the true, the brave, the sweet,
Who walk with us no more.</p> <p>2. 'Tis hard to take the burden up,
Where these have laid it down;
They brightened all the joy of life,
They softened every frown.
But, oh! 'tis good to think of them
When we are troubled sore;
We thank Thee, FATHER, that they live,
Although with us no more!</p> | <p>3. They shared with us the varied scenes
Of many a happy day;
They dreamed with us full many dreams
That now are swept away;
But when we cross the sea of death
And reach the heavenly shore,
We'll join with them to sing new songs
Transcending those of yore.</p> <p>4. More homelike seems the world beyond
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
They cannot be where Thou art not,
On any sea or shore;
Whate'er betides, Thy love abides,
Our FATHER evermore!—<i>Amen.</i></p> |
|---|---|

Adapted from John W. Chadwick.

HYMN CLXXXIX.

"FATHER IN ME, AND I IN THEE."

11s, 10s.—*"Pilgrims," or "Metrical Chant."*

1. "FATHER in me, and I in Thee," exclaimed,
In fervent prayer, one whom we Teacher call;
And in this prayer the only way proclaimed
To find Thee, FATHER, who dost dwell in all.
2. Within we find Thee! If on restless pinion
Our spirits beat the void where Thou dost dwell,
We wander lost through all Thy vast dominion,
And shrink beneath the light ineffable.
3. Within we find Thee! E'en when most adoring
In man-built shrines we bend in lowliest prayer,
Beyond such human bounds our thought, upsoaring,
From furthest quest come back: Thou art not there!
4. Within we find Thee! in our conscious being;
Thou dwellest ever with the pure in heart;
And deep below the deeps of outward seeing
Thy splendor shineth; there, FATHER, Thou art!
5. Within we find Thee! And in Thee abiding
All, all is clear, how wide soe'er we roam;
Thy Hand, that holds the world, our way is guiding,
And we shall rest at last in Thee, Our Home.—*Amen.*

Adapted from Eliza Scudder.

HYMN CXC.

TO THEE WE LOOK, OUR FATHER!

7s, 6s.—“*St. Edith*,” or “*Webb*.”

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|--|---|
| <p>1. To Thee we look, Our FATHER!
 At early dawn of day,
 It is Thy glory brighteneth
 The upward streaming ray;
 It calls us by its beauty
 To rise and worship Thee;
 We feel Thy glorious presence
 And long Thy face to see.</p> <p>2. To Thee we look, Our FATHER!
 In changing scenes of life,
 In loneliness of spirit,
 In weariness of strife;
 Our suff'ring and our comfort
 Alternate at Thy will;
 O may we ever trust Thee—
 Yea, trust Thee, and be still.</p> | <p>3. To Thee we look, Our FATHER!
 In evening's darkening hour
 When earth in night is shrouded,
 We feel Thy presence more;
 The trembling stars bring tidings
 Of kindness from above,
 Telling of Thee, Our FATHER,
 And of Thy wond'rous love.</p> <p>4. To Thee we look, Our FATHER!
 What foe have we to fear?
 In darkness and temptation,
 Our light, our help, is near.
 Though hosts encamp around us,
 Firm in Thy strength we stand;
 No terror can confound us
 With Thee at our right hand.—<i>Amen.</i></p> |
|--|---|

Compiled and adapted.

HYMN CXCI.

FATHER, UNITE OUR SEVERING WAYS.

P. M.—“*Victory*.”

1. FATHER, unite our severing ways;
 No separate altars may we raise,
 But with one tongue now speak Thy praise.
Alleluia!
2. Grant, FATHER, that in times to be
 One temple grand shall rise to Thee;
 Thy Church, our broad Humanity.
Alleluia!
3. White flowers of Love its walls shall climb;
 Sweet bells of Peace shall ring its chime;
 Its days shall all be Holy Time.
Alleluia!
4. The hymn, long sought, shall then be heard—
 With music of the world's accord—
 Confessing Thee, th' Indwelling Word.
Alleluia!
5. That song shall swell from shore to shore;
 One Faith, one Love, one Hope restore—
 “All one in Thee” forevermore.
Alleluia!—Amen.

Adapted from John G. Whittier.

HYMN CXCII.

"BLEST ARE THE PURE IN HEART."

S. M.—"*Boylston*," or "*Mornington*," or "*Laban*."

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|---|---|
| <p>1. "Blest are the pure in heart,"
For they shall see Thy face;
Thy secret, FATHER, is with them,
Their souls Thy dwelling-place.</p> <p>2. Unto the meek and pure
Thou dost Thyself impart,
And for Thy temple and Thy throne
Dost choose the pure in heart.</p> | <p>3. Our hearts we gladly bring
And offer them to Thee;
Their only ruler, nay, their King,
Our FATHER, grant to be!</p> <p>4. Freed from the senses' sway,
Heavenward may we ascend;
In all we do be this the way,
In all be this the end.</p> <p>5. Thy life may we partake,
And one with Thee become;
Forevermore, Our FATHER, make
Our hearts Thy loving home.—<i>Amen</i>.</p> |
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Compiled and adapted.

HYMN CXCIH.

FATHER, OUR STRENGTH, OUR HOPE.

S. M. D.—"*Woodbridge*," or "*Olivet*," or "*Dennis*."

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|---|--|
| <p>1. FATHER, our strength, our hope,
On Thee we cast our care,
With humble confidence look up
And know Thou hear'st our prayer:
Help us on Thee to wait,
Till we can all things do;
On Thee, almighty to create,
Almighty to renew.</p> <p>2. Grant us a sober mind,
A self-renouncing will,
That tramples down and casts behind
The baits of pleasing ill:
A soul inured to pain,
To hardship, grief, and loss;
Ready to take and to sustain
The consecrated cross.</p> | <p>3. Grant us a godly fear,
A quick, discerning eye,
That looks to Thee when sin is near,
And sees the tempter fly:
A spirit still prepared,
And arm'd with jealous care,
Forever standing on its guard,
And watching unto prayer.</p> <p>4. Grant us a true regard,
A single, steady aim,
Unmoved by threatening or reward,
To Thee and Thy dear Name;
FATHER, in us abide,
Nor from us hence remove,
Till Thou our trusting spirits guide
Into Thy perfect love.—<i>Amen</i>.</p> |
|---|--|

Adapted from Charles Wesley.

HYMN CXCIV.

OUR FATHER, MAY NOT ANXIOUS FEAR.

L. M.—"*Federal Street*," or "*Hebron*."

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|--|--|
| <p>1. Our FATHER, may not anxious fear
Becloud the morrow's doubtful way,
Nor care nor doubt find entrance here!
We trust in Thee from day to day.</p> | <p>2. May we not bring a faithless heart
To worship at Thy sacred shrine;
May every doubting thought depart
And leave the temple wholly Thine.</p> |
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|--|---|
| <p>3. FATHER of all, below, above:
 Our silent thoughts arise to Thee;
 Thy Spirit in our hearts doth move,
 Attuning them to harmony.</p> | <p>4. Thy Love its holy influence pour,
 To make us meek, but brave and free,
 To throw its binding influence more
 Round all to all, and all to Thee.—<i>Amen.</i></p> |
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*Compiled and adapted.***HYMN CXCV.**

FATHER, TO THEE WE LOOK IN ALL OUR SORROW.

11s, 10s.—*"Pilgrims," or "Whittier."*

1. FATHER, to Thee we look in all our sorrow,
 Thou art the fountain whence all healing flows,
 Dark though the night, joy cometh with the morrow;
 Safely they rest who in Thy love repose.
2. Naught shall affright us; on Thy goodness leaning,
 Low in the heart faith singeth still her song;
 Chastened by pains we learn life's deeper meaning,
 And in our weakness Thou dost make us strong.
3. FATHER we trust Thee in our deepest sorrows;
 All come in love, and Thou wilt us sustain;
 And we shall praise Thee when these darkened furrows,
 Where now Thou plougest, wave with golden grain.—*Amen.*

*Adapted from Anon.***HYMN CXCVI.**

FATHER OF ALL! TO THEE.

6s, 4s.—*"Olivet," or "Moscow."*

- | | |
|---|--|
| <p>1. FATHER of All! to Thee
 Author of Liberty,
 To Thee we sing:
 May every land be bright,
 With Freedom's holy light!
 Protected by Thy Might,
 Earth's Only King!</p> <p>2. Let music swell the breeze,
 And ring from all the trees,
 With Freedom's song;
 Let mortal tongues awake,
 Let all that breathe partake,
 Let rocks their silence break,—
 The sound prolong.</p> | <p>3. Blessings on every land!
 May all forever stand
 For Truth and Right!
 When the wild tempests rave,
 Ruler of wind and wave,
 Do Thou Thy children save,
 By Thy great Might!</p> <p>4. For all our prayers shall be,
 Our FATHER, unto Thee,
 FATHER of All!
 To all grant Holiness;
 To all grant Happiness;
 To all grant lasting Peace;
 Blessings on all!</p> |
|---|--|
5. Author of Truth and Right,
 In Thee alone is might:
 On Thee we call!
 Grant true prosperity;
 And grant true liberty;
 May all oppressed go free;
 FATHER of All!—*Amen.*

Adapted from familiar Hymns.

HYMN CXCVII.

OUR FATHER, WHILE OUR HEARTS UNLEARN.

C. M.—“*Martyrdom*,” or “*Beatitude*,” or “*Woodland*.”

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|---|--|
| <p>1. Our FATHER, while our hearts unlearn
The creeds that wrong Thy name,
Still let our hallowed altars burn
With faith's undying flame.</p> <p>2. Help us to read Thy holy will
Through every darkening stain
That clouds Thy sacred image still,
And see Thy face again;</p> | <p>3. Thy face, as of a pitying friend
Who weeps for human woes,
Whose tender words of pardon blend
With cries of raging foes.</p> <p>4. If 'mid the gathering storms of doubt
Our hearts grow faint and cold,
The strength we cannot live without
Thy love will not withhold.</p> |
|---|--|
5. “Our prayers accept; our sins forgive;
Our fervent zeal renew;
Shape for us holier lives to live,
And nobler work to do.”—*Amen*.

Adapted from Oliver Wendell Holmes.

HYMN CXCVIII.

FATHER, THY DAWN OF LIVING FAITH.

C. M.—“*Azmon*,” or “*Marlow*,” or “*Coronation*.”

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|--|--|
| <p>1. FATHER, Thy dawn of living faith
Bespeaks full day-light soon,
When hope shall breathe with freer breath
And night be lost in noon.</p> <p>2. And on the morn that now is here,
May darkness never fall,
But faith still burn undimmed and clear,
Till Thou art all in all!</p> <p>3. To living Truth proclaimed to-day
A harvest-time is given,
When charity, with faith to stay,
Shall make of earth a heaven.</p> | <p>4. Thy kingdom come, with power and grace,
In every heart of man;
Thy peace, and joy, and righteousness
In every nation reign!</p> <p>5. The righteousness that never ends,
But makes an end of sin;
The joy that human thought transcends,
Now to all souls bring in!</p> <p>6. The kingdom of established peace
Which can no more remove;
The perfect power of Godliness,
The omnipotence of Love.—<i>Amen</i>.</p> |
|--|--|

Adapted from Anon. and C. Wesley.

HYMN CXCIX.

BEGIN, OUR SOULS, TH' EXALTED LAY.

C. P. M.—“*Meribah*,” or “*Ariel*,” or “*Rapture*.”

1. Begin, our souls, th' exalted lay;
Let each enraptured thought obey,
And praise the FATHER'S Name:
Let heaven and earth, and seas and skies
In one melodious concert rise,
To swell th' inspiring theme.

2. Ye angels, catch the thrilling sound,
While all the adoring thrones around
His boundless mercy sing;
Let every listening saint above
Wake all the tuneful soul of love,
And touch the sweetest string.
3. Whate'er this living world contains,
That wings the air or treads the plains,
United praise bestow;
The tenants of the ocean wide,
Proclaim Him through the mighty tide,
And in the deeps below.
4. Let man, by nobler passions sway'd,
The feeling heart and judging head
In gladsome praise employ;
To spread the FATHER'S Name around,
While heaven's broad arch rings back the sound,
The heartfelt songs of joy.—*Amen.*

Adapted from Ogilvie.

HYMN CC.

O THOU WHOSE GLORY FILLS THE SKIES.

L. M.—“*Old Hundredth*,” or “*Hebron*,” or “*Hursley*.”

1. O Thou whose glory fills the skies,
Thy children lift to Thee their cries;
With various fears and cares oppressed
We pray Thee, come and be our Guest!
2. In mercy haste to ease our grief;
Bring our distempered souls relief;
All evil from our hearts remove,
And cleanse and heal them with Thy love!
3. Celestial Visitant, once more
Thy radiant presence we implore;
Favor Thy children's earnest prayer
And with us all Thy glory share.—*Amen.*

Adapted from a Hymn of Invocation by Sappho, the poetess of ancient Greece.

HYMN CCI.

FATHER, MAY ALL WE DO.

S. M.—“*Laban*,” or “*St. Thomas*,” or “*Mornington*.”

1. FATHER, may all we do
Be as a constant song
Of love to Thee, to whom alone
Our powers and lives belong.
2. Thou hast an ear to hear,
A heart to love and bless;
And though our song were e'er so rude,
Thou wouldst not hear the less.
3. By bonds of flesh confined
Upward we cannot fly;
But though the mortal part is bound
The heart's at liberty.
4. O, it is good to soar
These bolts and bars above,
To Thee whose purpose we adore,
Whose providence we love;
5. And feel Thy mighty will
Our willfulness control,
And learn, howe'er the body binds,
The freedom of the soul.—*Amen.*

Adapted from Madame Guion.

HYMN CCII.

DEAR FATHER OF ALL HUMANKIND.

C. M. P.—“*Woodland*,” or “*Consolation*.”

1. Dear FATHER of all humankind,
 Forgive our trustless ways!
 Reclothe us in our rightful mind;
 Joy in Thy service may we find,
 With reverence and praise.
2. For all who seek Thy will t' obey
 Thy deep composure share;
 It meets them, on their lonely way,
 In the pure air, and quickening ray,
 Of trustfulness and prayer.
3. Even the children of distress,
 Of sorrow and of care,
 Whom peace, though sought for, does not bless,
 Forget their pain and restlessness,
 And find Thee waiting there.
4. With Thy deep hush subdue our will;
 Thy tender whispers drown
 The doubts that do depress us all,
 And noiseless let Thy blessing fall
 As fell Thy manna down.
5. Drop Thy still dews of quietness
 Till all our strivings cease;
 Take from our souls the strain and stress,
 And let our ordered lives confess
 The beauty of Thy peace.
6. Breathe through the pulses of desire
 Thy coolness and Thy balm;
 Let sense be dumb, its heats expire;
 Speak through the earthquake, wind, and fire,
 O still, small voice of calm!—*Amen*.

Adapted from John G. Whittier.

HYMN CCIII.

SOMETIMES A LIGHT SURPRISES.

7s, 6s, D.—“*St. Edith*,” or “*Ewing*.”

1. Sometimes a light surprises
 The spirit as it sings;
 A heaven-born hope arises
 And peace and gladness brings:
 FATHER, in Thee abiding—
 Making Thy will our choice,
 And in Thy love confiding—
 We cannot but rejoice.
2. In holy contemplation,
 We sweetly then pursue
 The theme of Thy salvation,
 And find it ever new:
 Set free from present sorrow,
 We cheerfully can say,
 “E'en let the unknown morrow
 Bring with it what it may!
3. “It can bring with it nothing
 But Thou wilt bear us through;
 Thou giv'st the lilies clothing,
 And Thou wilt clothe us too;
 Beneath the spreading heavens
 No creature but is fed;
 Thou who dost feed the ravens
 Wilt give Thy children bread.
4. “On Thee we place reliance,
 Our souls with courage wait;
 Thy truth is our affiance,
 When faint and desolate:
 Thy might our hearts shall strengthen,
 Thy love our joy increase;
 Thy hope our days shall lengthen,
 And bring eternal peace.”—*Amen*.

Adapted from familiar Hymns.

HYMN CCIV.

CROWN THE MARTYR'S CROSS WITH GLORY.

8s, 7s.—*"Rathbun," or "Batty," or "Salvator."*

- | | |
|---|---|
| <p>1. Crown the martyr's cross with glory,
Lift it o'er the wrecks of time;
Let the light of sacred story
Shine upon it all sublime!</p> <p>2. Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there, that knows no measure,
Joys that through all time abide.</p> <p>3. When the woes of life o'ertake us,
Hopes deceive, and fears annoy,
Let the martyr's cross support us,
Lifting us to peace and joy.</p> | <p>4. We have learned to pray, Our FATHER,
"Though Thou slay," we trust in Thee,
For whatever clouds may gather
Blessings in the end shall be!</p> <p>5. Bear we then reproach and sorrow
With the martyr's love and faith;
Then will come a glad to-morrow
Bringing triumph over death.</p> <p>6. In the martyr's cross we glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.—<i>Amen.</i></p> |
|---|---|

Adapted from John Bowring.

HYMN CCV.

NEW EVERY MORNING IS THY LOVE.

L. M.—*"Hursley," or "Hebron."*

- | | |
|---|---|
| <p>1. New every morning is Thy love,
As wakening and uprising prove;
Thro' sleep and darkness safely brought,
Restored to life and power and thought.</p> <p>2. New mercies, each returning day,
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of Thee, new hopes of Heaven.</p> <p>3. Old friends, old scenes, will lovelier be,
If in them all Thy care we see;
Some softening gleam of love and prayer
Shall dawn on every cross and care.</p> | <p>4. The trivial round, the common task,
Will furnish all we ought to ask,—
Room to deny ourselves and be
Brought daily, hourly, nearer Thee.</p> <p>5. Our FATHER, grant in Thy dear love
To fit us for Thy rest above;
And help us, this and every day,
To live more nearly as we pray.—<i>Amen.</i></p> |
|---|---|

Adapted from John Keble.

HYMN CCVI.

WE NEED THEE EVERY HOUR.

P. M.—*"Royal Diadem."*

1. We need Thee every hour,
FATHER Divine!
Uplift us by Thy power
And make us Thine!
We need Thee,—oh, we need Thee!
Every hour we need Thee;
Oh, bless us now, Our FATHER!
We come to Thee!

- | | |
|---|--|
| <p>2. We need Thee every hour,
 Stay Thou near by;
 Temptations lose their power
 When Thou art nigh.—<i>Refrain.</i></p> <p>4. We need Thee every hour,
 Teach us Thy will;
 And Thy rich promises
 In us fulfil.
 We need Thee,—oh, we need Thee!
 Every hour we need Thee;
 Oh, bless us now, Our FATHER!
 We come to Thee.—<i>Amen.</i></p> | <p>3. We need Thee every hour,
 In joy or pain;
 Come quickly and abide,
 Or life is vain.—<i>Refrain.</i></p> |
|---|--|

Adapted from Mrs. A. S. Hawkes.

HYMN CCVII.

FATHER DIVINE, OF ALL THAT IS.

C. M. D.—“*Vox Dilecti*,” or “*St. Leonard*.”

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|---|---|
| <p>1. FATHER Divine, of all that is
 The sweetest still and best,
 Fain would we come and rest awhile
 Upon Thy tender breast!
 We pray Thee turn us not away;
 For, sinful though we be,
 THOU knowest every thing we need,
 And all our need of Thee.</p> <p>2. And yet, Thy voice within our hearts
 Says: “Wherefore do ye pray
 That I should bless you with my love,
 For I do bless away;
 I do not even wait until
 ‘Ye urge your steps to me,
 But in the darkness as in light,
 Your needs do ever see.’”</p> | <p>3. Our FATHER, hear the thoughts we mean,
 And not the words we say;
 Hear Thou the thanks among the words,
 That only seem to pray!
 We know Thy love will beckon us,
 And that Thy strength will come
 In all our ways to bear us up
 And bring us to our home;</p> <p>4. And so, no longer will we pray
 For miracle or sign!
 THY leadings and Thy faithfulness
 Are, all in all, Divine.
 THOU dwellest ever in our hearts—
 If we are meek and pure—
 This is our confidence and peace;
 We ask for nothing more.—<i>Amen.</i></p> |
|---|---|

Adapted from John W. Chadwick.

HYMN CCVIII.

THE PAST IS DARK WITH SIN AND SHAME.

L. M.—“*Hamburg*,” or “*All Saints*.”

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|---|---|
| <p>1. The past is dark with sin and shame,
 The future dim with doubt and fear;
 But, FATHER, still we praise Thy name
 Whose guardian love is always near.</p> <p>2. Mankind has striven, ages long,
 With faltering steps to come to Thee;
 And, in each purpose high and strong,
 The influence of Thy grace we see.</p> | <p>3. Not one has breathed an earnest prayer
 But Thou wast kinder than he dreamed;
 And age by age brought hopes more fair
 As nearer still Thy kingdom seemed.</p> <p>4. But now a trust more calm, more deep,
 Has settled in each loving breast—
 That all Thy children Thou dost keep,
 And give to each whate’er is best.</p> |
|---|---|

Adapted from T. W. Higginson.

—*Amen*

HYMN CCIX.

WE ALL ARE EQUAL IN OUR BIRTH.

C. M.—“*Christmas*,” or “*Arlington*,” or “*Hummel*.”

1. We all are equal in our birth,
FATHER of earth and skies;
And all are equal when the earth
Fades from our dying eyes.
2. Alike to Thee the throngs who bow
In courts that hands have made,
And they who, prostrate, make their vow
Beneath the plantain shade.
3. 'Tis man alone who difference sees,
And speaks of high and low,
And worships those and tramples these,
While the same path they go.
4. Our FATHER, help us to secure
Here, as in Heaven above,
The common grace, unfeigned and pure,
Of Universal Love.
5. May we renounce our earth-born pride,
Renounce all shame and fear,
And live as brethren side by side,
Thy FATHERHOOD revere.—*Amen*.

Adapted from Harriet Martineau.

HYMN CCX.

FATHER, THY CHILDREN STILL.

6s, 4s.—“*Moscow*,” or “*Italian Hymn*.”

1. FATHER, Thy children still
Are faint and weak until
Thou come with power;
Strength of our good intents,
In our frail hour Defence,
Calm of faith's confidence,
Come, in this hour!
2. O Thou most tender Love!
Deep in our spirits move;
Tarry, dear Guest!
Quench Thou our passion's fire,
Raise Thou each low desire,
Deeds of brave love inspire,
Quickener and Rest!
3. O Light serene and still!
Come and our spirits fill,
Bring in the day;
Guide of our feeble sight,
Star of our darkest night,
Shine on the path of right,
Show us Thy way!—*Amen*.

Adapted from an old Hymn.

HYMN CCXI.

WITH CARES OPPRESSED, WITH SORROW WORN.

P. M.—“*Ariel*,” or “*Meribah*.”

1. With cares oppressed, with sorrow worn,
Lonely, dejected, and forlorn,
FATHER, to Thee, we pray;
To Thee our falt'ring hands arise,
To Thee we lift our trusting eyes
Who hearest us alway!

2. Thy mercy heard our infant prayer;
Thy love, with all a mother's care,
Sustained our childhood days;
Thy goodness guarded ripening youth;
Illumed our minds to see Thy truth
And taught our hearts to praise.
4. Even in ripest age Thy name,
Our FATHER, shall our hearts inflame
With childlike trust and love;
Our trembling hands shall take the lyre
And gratitude our strains inspire,
While hope our tongues shall move.
3. Thy power and grace have not declined;
Years cannot change the Eternal Mind,
Nor time its love destroy:
Thy parent-care doth us attend,
From every real harm defend
And crown our lives with joy.
5. In life and death Thou art the same,
And our last whisper shall proclaim
Thy goodness, tried so long;
When dust shall into dust decay
Our feeble strains shall melt away
Into a seraph's song.—*Amen.*

Adapted from Robert Grant.

HYMN CCXII.

THERE ARE MANSIONS PREPARING ABOVE.

P. M.—*"Sweet By-and-By."*

1. There are Mansions preparing above
For all those who live purely below;
For all those who their fellowmen love
And the FATHER's commands strive to do.
In the sweet by-and-by, we shall meet in that beautiful Home,
In the sweet by-and-by, we shall meet in that beautiful Home.
2. That blest land that is fairer than day
Now, by faith, we can see from afar;
And Our FATHER is waiting alway
To welcome His loved children there.
In the sweet by-and-by, &c.
3. We shall sing on that beautiful shore
The melodious songs of the blest;
And our spirits shall sorrow no more—
Not a sigh for the blessing of rest.
In the sweet by-and-by, &c.
4. To our bountiful FATHER above,
We will offer our tribute of praise,
For the glorious gift of His love,
And the blessings that hallow our days.
In the sweet by-and-by, we shall meet in that beautiful Home,
In the sweet by-and-by, we shall meet in that beautiful Home.—*Amen.*

Adapted from S. Fillmore Bennett.

HYMN CCXIII.

THOU LEADEST US! O BLESSED THOUGHT.

L. M.—*"He Leadeth Me."*

1. Thou leadest us! O blessed thought,
With trust, and hope, and courage fraught;
Where'er we go, whate'er betide,
Thou, FATHER, art our constant Guide.
Thou leadest us, O Heavenly Guide;
For every need Thou dost provide;
Thy loving children may we be,
And ever follow close to Thee!

2. To us remains nor place nor time,
Our country is in every clime.
We can be calm and free from care
On any shore, since Thou art there.
Thou leadest us, &c.
3. No place we seek, no place we shun;
For happiness is found in none
Except where Thou dost lead the way—
And bid us go, or, bid us stay.
Thou leadest us, &c.
4. Could we be cast where Thou art not,
That were indeed a dreadful lot;
But regions none remote we call,
Secure of finding Thee in all.
Thou leadest us, &c.
5. FATHER, we clasp our hands in Thine
Nor ever murmur nor repine;
Content, whate'er our lot may be,
And following ever close to Thee.
Thou leadest us, &c.
6. And when our task on earth is done,
When, by Thy grace, the victory's won,
E'en death's cold wave we will not fear,
Since Thou wilt lead us, also, there.
Thou leadest us, O Heavenly Guide:
For every need Thou dost provide;
Thy loving children may we be,
And ever follow close to Thee!—*Amen.*

Adapted from J. H. Gilmore and Madame Guyon.

HYMN CCXIV.

OUR DAYS ARE GLIDING SWIFTLY BY.

8s, 7s.—“*Shining Shore.*”

1. Our days are gliding swiftly by;
And we, as pilgrim strangers,
Would not detain them as they fly,—
With all their toils and dangers;
And when we stand upon Death's Strand,
Preparing to pass over,
Waiting upon the Shining Shore
Fond friends we shall discover.
2. Upward we look, Our FATHER dear,
Thy heavenly Home discerning;
Prepared to go when Thou shalt call,
Our lamps all trimmed and burning,
And when we stand, &c.
3. Should coming days be cold and dark,
We wilt not cease our singing;
That perfect rest naught can molest,
Where songs of joy are ringing;
And when we stand, &c.
4. Let sorrow's rudest tempests blow,
Each chord on earth to sever;
Thou bid'st us come, and there's our Home,
Forever, yes! forever.
And when we stand upon Death's Strand,
Preparing to pass over,
Waiting upon the Shining Shore
Fond friends we shall discover.—*Amen.*

Adapted from David Nelson.

HYMN CCXV.

FATHER, WE HUMBLY LOOK TO THEE.

C. M.—*"Martyrdom," or "Arlington," or "Jerusalem."*

- | | |
|--|--|
| <p>1. FATHER, we humbly look to Thee—
Not to our fancy fond—
And wait, till Thou dost help us see
The fair and far Beyond.</p> <p>2. We travel all the irksome night
By ways to us unknown;
We travel like the birds in flight,
Onward,—but not alone.</p> <p>3. E'en death is but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond Thy loving sight.</p> | <p>4. O, sweet it is to trust in Thee
While all is yet unknown,
And through the darkness cheerily
To walk by faith alone.</p> <p>5. In narrow paths Thou ledest here
To Thy divine abode;
New miracles of love appear
Through all the heavenly road.</p> <p>6. The rugged and perplexing ways
Thou makest smooth and straight;
Through all the paths we'll sing Thy praise
Even unto heaven's gate.—<i>Amen.</i></p> |
|--|--|

Adapted from Eliza Scudder and J. G. Whittier.

HYMN CCXVI.

FATHER, HEAR OUR PRAYER ASCENDING.

P. M.—*"God Speed the Right."*

- | | |
|---|--|
| <p>1. FATHER, hear our prayer ascending;
Speed Thou the Right!
For Thy holy Truth contending
With heart and might;
Be our zeal, in heaven recorded,
With success on earth rewarded:
Speed Thou the Right!</p> <p>2. Be our prayer again repeated:
Speed Thou the Right!
Ne'er despairing, though defeated,
True to our Light;
Like the good and great in story,
If we fail, we fail with glory;
Speed Thou the Right!</p> | <p>3. Trusting Thee, and persevering:
Speed Thou the Right!
Ne'er the event nor danger fearing,
Firm in the fight;
Pains nor toils nor trials heeding,
And in Thine own time succeeding;
Speed Thou the Right!</p> <p>4. Still our onward course pursuing:
Speed Thou the Right!
Every wrong at length subduing,
Trusting Thy might;
TRUTH shall stand, whate'er delay it,
There's no power on earth can stay it;
Speed Thou the Right!—<i>Amen.</i></p> |
|---|--|

Adapted from Anon.

ADDITIONAL HYMNS WRITTEN BY THE AUTHOR.



"GLAD TIDINGS"—"OUR FATHER."



In reply to one who asked for his religious creed, the excellent and beloved Oliver Wendell Holmes said: My creed is the two opening words of the prayer given by Jesus—

“OUR FATHER.”

These two words sum up the whole Gospel as preached by Jesus. They also sum up the teachings of the saintly founders of all the Great Religions of the world.



HYMN CCXVII.

ALONE WITH CONSCIENCE SITTING.

7s, 6s, D.—“*St. Edith*,” or “*Aurelia*,” or “*Missionary Hymn*.”

1. Alone with Conscience sitting,
In hours of grief and pain,
Oft have forgotten actions
As visions lived again;
Lo, every deed and motive—
Yea, every word and thought
On memory's fadeless pages
Before our eyes were brought!
2. As ghosts, in sad procession,
Came they before our sight;
And things we dreamed were dead things
Still lived with fearful might;
And all our shameful doings
Were awful things to face,
Alone with Conscience sitting
There, in that silent place!
3. We thought of youthful warnings
Of Judgment Day, far off,
Which seemed so dim and distant
We met them with a scoff;
But now, in these sad visions—
Each act and word and thought—
As a true Day of Judgment
Conscience before us brought.
4. Such hours of soul awakening
In mercy pass away;
But their deep, solemn warning
Should ever with us stay;
They teach a timely lesson
Which none but fools will spurn;
Our FATHER, may we heed it
And all its wisdom learn:
5. To sit alone with Conscience
Our Judgment Day will be
When, in the life hereafter,
The “opened books” we see;
No other Judge so dreadful,
Nor Judgment so severe—
To sit alone with Conscience
And its stern verdict hear.—*Amen*.

[Suggested by anonymous stanzas in the *London Spectator*.]

M. K. S.

HYMN CCXVIII.

FATHER, THY VOICE IN EDEN OLD.

C. M. D.—“*Vox Dilecti*,” or “*St. Leonard*.”

1. FATHER, Thy Voice in Eden old
Thy new-born children heard;
It whispered to them from within
And taught to them Thy Word:
Thy Voice within! it whispers still
To every listening ear,
To teach Thy wisdom and Thy will;
O may we pause and hear.
2. The patriarchs and prophets all
Did listen and obey;
“Speak Thou, Thy servant humbly hears!”
They, every one, did say:
Thy Voice within, &c.
3. Thy well-loved son of Nazareth
Did ever hear and heed
Thy Voice within, that guided him
In every word and deed:
Thy Voice within, &c.

4. The "Voice from heaven" Thy children heard
 In all the ancient days
 Was the same Voice within us all,
 Speaking in "divers ways:"
 Thy Voice within, &c.
5. All holy books and holy truth
 "By inspiration given,"
 Were whispered by Thy Voice within,
 Thine only "Voice from heaven:"
 Thy Voice within, &c.
6. FATHER, in whom we live and move,
 Our souls Thy dwellings are;
 Eden, Sinai and Patmos' Isle—
 All "holy grounds" are here:
 Thy Voice within! it whispers still
 To every listening ear,
 To teach Thy wisdom and Thy will;
 Help us to pause and hear.—*Amen.*

M. K. S.

HYMN CCXIX.

"TEACH US, FATHER, HOW TO GO."

7s.—"University College," or "St. Bees," or "Redhead."

1. "Teach us, FATHER, how to go
 Softly, as the grasses grow;
 Teach us how to meet the shocks
 Of the wild world, as do rocks.
2. "Teach us how to use our powers
 Gratefully, as do the flowers—
 When Thy bounties fill their cup,
 Pure and happy, they look up."
3. Teach us how to wear life's crown
 Like the ripe corn, looking down—
 Ready all its wealth to strew
 And begin its life anew.
4. Teach us, FATHER, how to be
 Patient as a fruitful tree—
 In response to shock or stone
 Casting golden treasures down.
5. As the widely climbing vine
 Doth o'er all its trellis twine,
 May we learn that Virtue lies
 In the struggle—not the prize.
6. Like the sunshine and the showers,
 May we use these lives of ours
 For the good of all mankind,
 To no race or class confined.
7. As the sea and earth and air
 Spread their blessings everywhere,
 Loving FATHER, so may we
 Kind and helpful ever be.—*Amen.*

[The two opening stanzas adapted from Edwin Markham.]

M. K. S.

HYMN CCXX.

THERE'S NAUGHT THAT'S WORTHLESS, NAUGHT THAT'S SMALL.

C. M. D.—"Ariel," or "Meribah."

1. There's naught that's worthless, naught that's small
 To Thee, who art the Life of all—
 Our FATHER, wise and good;
 To Thee there's nothing vile or mean;
 And nothing "common or unclean"
 May we, Thy children, call.

2. The dust and slime on which we tread,
Beneath Thy wond'rous power are made
To live and sing and shine;
The sapphire, opal, diamond, star
And we ourselves the products are
Of these low forms of Thine.
3. Nothing as base may we despise,
For every creature in Thine eyes
Is beautiful and good;
From atom, plant and beast to man,
All are essential to Thy plan,
When rightly understood.
4. From smallest, lowest, weakest thing
Thou dost eternal grandeur bring,
And glory manifest;
From clay beneath to star above
Thy wond'rous wisdom and Thy love
Are working for the best.
5. Our FATHER, who to all art nigh,
Listening to every creature's cry,
With strengthened souls we rise!
Thy universal care is ours,
And we will sing with birds and flowers
That Thou art good and wise.—*Amen.*

M. K. S.

HYMN CCXXI.

TO THEE, OUR HEAVENLY FATHER.

7s, 6s, D.—“*Webb*,” or “*St. Edith*,” or “*Ewing*.”

1. To Thee, Our Heavenly FATHER,
To Thee alone we pray
In all the toils and struggles
That come to us each day;
Our cares and doubts and sorrows,
Whatever they may be,
Into Thine ear we whisper
And leave it all to Thee.
2. As children to a mother
Compassionate and kind,
Confide their every trouble
And loving solace find;
So we in Thy compassion
And tender love confide,
Assured of Thy protection
Whatever ills betide.
3. Teach us to pray, Our FATHER,
As trusting children ought;
Our every need Thou knowest
And we can tell Thee naught;
We know that in Thy wisdom
Thou wilt give what is best,
Our wiser prayers wilt answer
And pardon all the rest.—*Amen.*

M. K. S.

HYMN CCXXII.

FATHER, HEAR OUR HUMBLE PRAYER!

7s.—“*Nuremburg*,” or “*Pleyel*,” or “*Noyes*.”

1. FATHER, hear our humble prayer!
On Thy Love do we depend,
To Thy ever-present care
All our welfare we commend.
2. Thou art with us all the way
When we move at duty's call;
Evermore our strength and stay,
Evermore our All in all.
3. Loving right and hating wrong,
Counting truth our only gain,
In Thy strength we shall be strong;
Hallowed every cross and pain.
4. Loss and sorrow know we not,
Welcome scorn and shame and toil,
Heedless of our earthly lot,
FATHER, if we have Thy smile.

5. Over every form of sin—
 Whatsoe'er its proffer be—
 May we lasting triumph win,
 Putting all our trust in Thee.

6. Heart and soul and might and mind,
 FATHER to Thy love we give;
 May we Life within us find,
 And in Thee forever live.—*Amen.*

M. K. S.

HYMN CCXXIII.

OUR FATHER, GRANT US SPIRITS PURE.

L. M.—“*Hursley*,” or “*Hebron*.”

- | | |
|--|--|
| <p>1. Our FATHER, grant us spirits' pure
 And strength life's conflicts to endure,
 With steady aim to onward press
 Toward Thy unfailing Blessedness.</p> <p>2. Illumined with the Inner Light
 May duty's path be always bright,
 May sensuous aims and strivings cease
 And leave our souls to Thine own Peace.</p> | <p>3. Thy Spirit, like a Heavenly Dove,
 Descend and fill our hearts with Love,
 Which shall to all mankind outflow,
 Nor race nor creed nor station know.</p> <p>4. Thy perfect Peace is only known
 To those whose hearts are made Thy throne;
 All other bliss doth quickly flee,
 But Thine remains eternally.</p> |
|--|--|
5. Grant this unfailing Blessedness!
 We ask no more, we seek no less;
 Our spirits with its Fulness fill;—
 We know, O FATHER, 'tis Thy will.—*Amen.*

M. K. S.

HYMN CCXXIV.

NEW TRUTH, OUR FATHER, MAY WE HEAR.

C. M.—“*Arlington*,” or “*Hummel*,” or “*Dundee*.”

- | | |
|---|--|
| <p>1. New Truth, Our FATHER, may we hear,
 And give as well as take;
 The Tidings Glad to all men bear
 With joy, and for Love's sake.</p> <p>2. New Truth for every open mind
 Thou givest us to sow,
 Whereby, from sense and self refined,
 Celestial fruit shall grow.</p> <p>3. New Truth to open in the sun
 Of consecrated will;
 By power of faith the growth begun,
 The harvest shall fulfil.</p> | <p>4. New Truth to fall in fertile ground,
 Not on the barren way,
 Which shall an hundred fold abound
 And all the toil repay.</p> <p>5. O Thou who makest “all things new,”
 Our FATHER, good and wise,
 Thy Truth, all-boundless, may we view
 With ever wondering eyes;</p> <p>6. Then go and scatter it wide-cast,
 As sower sows his seed;
 All-trustful that it will, at last,
 To glorious fruitage lead.—<i>Amen.</i></p> |
|---|--|

M. K. S.

HYMN CCXXV.

FATHER, THE CLOUDS DISPEL.

S. M.—“*St. Thomas*,” or “*Laban*,” or “*Mornington*.”

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|---|--|
| <p>1. FATHER, the clouds dispel
 That gather round the soul;
 That we may see and know Thy will,
 And yield to its control.</p> | <p>2. All hail! 'tis right to pray
 For mortals, near and far,
 Who move and breathe and live in Thee,
 And Thine own offspring are.</p> |
|---|--|

- | | |
|---|---|
| <p>3. Poor fools, indeed, are they
Who long for happiness
And will not Thy commands obey,
Thy power and love confess!</p> <p>4. Frenzied and blind, they turn
From Thee, the Fount of Joy;
In sensuous, sordid fires they burn;
Thine image thus destroy.</p> | <p>5. Thine honor may we seek,
O All-proceeding One;
Ourselves we honor when we make
Our natures like Thine own.</p> <p>6. All hail! we hymn Thy praise
With choirs below, above;
Thy children songs of gladness raise
For all Thy power and love.—<i>Amen.</i></p> |
|---|---|

[In part adapted from an Orphic Hymn and a Hymn of Cleanthes.]

M. K. S.

HYMN CCXXVI.

OUR FATHER, MAY WE COUNT OUR YEARS.

P. M.—“*Dominus Regit Me.*”

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|---|--|
| <p>1. Our FATHER, may we count our years
Not by the days that fill them,
But by the loving smiles and tears
And helpful deeds that mark them;</p> <p>2. By words of peace to spirits sad;
By friendly look and action;
By hope restored and hearts made glad
Through timely benefaction.</p> <p>3. Such treasures make our only heaven,
And never fade nor fail us;
But years to selfish pleasures given
Will naught beyond avail us.</p> | <p>4. Our FATHER, by Thy grace refined,
May each year grow completer;
Our lives, with Thine own Life combined,
Grow purer still and sweeter:</p> <p>5. Till ripening into Life Above—
This world and all worlds blending,
As in a shoreless Sea of Love—
We live the life unending;</p> <p>6. Where age is youth, and time is past;
Where death shall enter never;
And where both peace and joy shall last
Forever and forever.—<i>Amen.</i></p> |
|---|--|

M. K. S.

HYMN CCXXVII.

“OFFENSES NEEDS MUST COME.”

S. M.—“*Boylston,*” or “*Olmutz,*” or “*Mornington.*”

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|--|--|
| <p>1. “Offenses needs must come”
Sin, sorrow, doubt and fear—
Like pangs of birth and pains of growth—
Nature’s attendants are.</p> <p>2. “The whole creation groans—
Travailing, till now, in pain”—
From springing root to circling star,
Thus, glory all attain.</p> <p>3. Disturbance on the earth,
Discordance in the sky,
Are re-adjustment to new plains
Of life and harmony.</p> | <p>4. Stagnation and decay
Would else all things attend;
’Tis thus that Nature points the way
By which all souls ascend.</p> <p>5. Our FATHER, thanks to Thee!
Yea, thanks and love sincere
That in Thy brightening, broadening Light
These “mysteries” are made clear.</p> <p>6. Refreshment follows storms;
The morning dawns from night;
So, whatso’er Thy hand permits
Is loving, wise and right.—<i>Amen.</i></p> |
|--|--|

M. K. S.

HYMN CCXXVIII.

FOUNTAIN OF LIFE OUTFLOWING!

7s, 8s, D.—*"St. Edith," or "Webb," or "Aurelia."*

- | | |
|---|--|
| <p>1. Fountain of Life outflowing!
 All life proceeds from Thee;
 In Thee is Life Eternal
 For all humanity;
 Death comes not to Thy offspring
 Who live and move in Thee
 And strive to be partakers
 Of immortality.</p> <p>2. Where'er our vision turneth
 Thy quickening Life we see,
 But Life within us dwelling
 Alone revealeth Thee;
 Thy Life all life supplieth
 With vigor and with might,
 But naught save Thy indwelling
 Can guide our lives aright.</p> | <p>3. Thy loving care doth compass
 Our nature and our need;
 Our every want Thou knowest
 And Thou our steps wilt lead,
 Therefore we ask: Our FATHER,
 Give Thou whate'er is best;
 Our wise petitions answer,
 But answer not the rest!</p> <p>4. Fountain of Life outflowing!
 To Thee, alone, we pray
 In all the cares and sorrows
 That come from day to day;
 And when the path before us
 We can no longer see,
 We'll say: FATHER, Thou knowest!
 And leave it all to Thee.—<i>Amen.</i></p> |
|---|--|

M. K. S.

HYMN CCXXIX.

THE LIFE BEYOND WE CANNOT KNOW.

L. M.—*"Hursley," or "Hebron."*

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|--|---|
| <p>1. The Life Beyond we cannot know;
 But Faith a beckoning light doth see,
 A beam in darkness; let it grow!
 Our FATHER, comes it not from Thee?</p> <p>2. We lift lame hands of Faith, and grope
 Amid the darkness and the thrall;
 And firmly trust the larger hope
 Bestowed upon Thy children all.</p> | <p>3. We cry to Thee when pressed with doubt,
 As children to a mother cry;
 And soon we hear Thy voice speak out:
 " My children, trust me; I am nigh!</p> <p>4. "Earth is not darkness at the core,
 Nor dust and ashes all that is;
 But life doth live forevermore,
 And child-like trust should teach you this!"</p> |
|--|---|

5. So, as we move from place to place,
FATHER, we hear Thy sentinel
Whispering, through all the worlds of space:
" Now, and forever, all is well!"—*Amen.*

M. K. S.

[Suggested by Tennyson's "In Memoriam," from which a few familiar phrases are drawn.]

HYMN CCXXX.

"ARM IN ARM WITH FLESH AND DEVIL."

P. M.—*"Stephanos," or "Geneva."*

- | | |
|---|---|
| <p>1. "Arm in arm with flesh and devil
 Moves the hireling church;"
 For the hidden powers of evil
 Stops her search.</p> | <p>2. "Golden priests and wooden chalice
 Had the church of old;
 Wooden priests delight to proffer
 Cups of gold."</p> |
|---|---|

3. Hill-sides, streets and humble dwellings
He of Nazareth sought,
As the temples where the FATHER'S
Truth was taught.
4. Hirelings claim a costly structure,
Rituals old and grand;
Worship gods who dwell in temples
Made with hands:
5. And the "two or three" who gather,
Loving Truth and Right—
Worshipping alone the FATHER,
Seeking Light—
6. Name of "church" such priests deny them,
Chide their honest doubt;
From all favor and communion
Cast them out.
7. FATHER, pity these Thy children,
Prodigal and weak;
Who for food in husks of ritual
Vainly seek.
8. To Thy true Church grant them welcome
When to it they turn;
There of Inward Light and Guidance
May they learn.
9. Every soul a Holy Temple
In which Thou dost dwell:—
On this Rock is Thy Church founded,
Firm and well.
10. "Pure in heart" may all Thy children,
FATHER, seek to be;
Then Thy presence and Thy glory
"They shall see."—*Amen.*

M. K. S.

[Stanzas 1 and 2 adapted from Charles Kingsley—see Farrar's "Gathering Clouds," pages 85-89.]

HYMN CCXXXI.

FATHER, NO OTHER NAME WE KNOW.

C. M. D.—"Meribah," or "Rapture," or "Ariel."

1. FATHER, no other name we know
To which, in prayer, the knee we bow
But Thine, O All in all;
Whatever names Thy children bear
They all a common nature share,
And "Master" none should call.
2. Wisdom and Purity combined,
Where'er upon the earth we find,
We honor and obey;
Where'er appears the saintly sage,
In any nation, land or age,
Our reverence we pay:
3. But all the power belongs to Thee,
Whatever Truth and Purity
The grandest lives inspire;
Buddha or Christ—whate'er the name —
None but Thyself may Worship claim
Nor Love Supreme require.
4. Thy "well-beloved" son did say
To all his brethren: When ye pray
Our FATHER's name adore.
Thus all the saintly sages taught,
And unto Thee alone they brought
Glory forevermore.
5. FATHER, forbid that we should raise
A word or thought of Prayer or Praise
To other name than Thine;
The holiest, wisest, grandest men
Are, all alike, our brethren;
Thou, only, art Divine!—*Amen.*

M. K. S.

HYMN CCXXXII.

CARELESS SEEMS THY JUSTICE, FATHER.

8s, 7s, D.—*"Austria," or "St. John's," or "Salvator."*

- | | |
|--|---|
| <p>1. Careless seems Thy justice, FATHER,
 In earth's sins and falsehoods shown:
 "Truth forever on the scaffold,
 Wrong forever on the throne;
 Yet that scaffold sways the future,
 And behind the dim unknown
 Standest Thou within the shadow,
 Keeping watch above Thine own."</p> <p>2. Lands extended, stately palace,
 Costly garments, well-spread board,
 Chariots, slaves and flattering clients,
 Untold wealth and treasures stored;
 Towering temples, throngs obsequious,
 Ritual prayers and gifts outpoured—
 FATHER, these and all such baubles
 Are not Virtue's high reward.</p> | <p>3. Blesséd are the poor in spirit,
 All who meek and lowly be,
 All who deeply thirst and hunger
 Righteousness and Truth to see,
 All the pure, the full of mercy,
 All from guile and self-love free—
 FATHER, only these are blessed,
 Only these are dear to Thee.</p> <p>4. Heaven's Kingdom is within us,
 Comfort there alone is found;
 Only they "the Earth inherit"
 Who in Righteousness abound:
 Merciful, they gain Thy mercy;
 Pure, they see Thee all around:—
 Such, our FATHER, is Thy Gospel
 And we hail its holy sound.—<i>Amen.</i></p> |
|--|---|

[The opening stanza adapted from James Russell Lowell.]

M. K. S.

HYMN CCXXXIII.

"ASK NOT OTHER'S MISSION, I SAY UNTO THEE."

11s.—*"Portuguese Hymn."*

1. "Ask not other's mission, I say unto thee,
 But do thine own duty and follow thou me!"—
 Through the Teacher of Nazareth, Thou, FATHER, doth say
 To all who are seeking Thy Word to obey:—
2. "No two of my children, in all earth's domain,
 The same forms or features of body retain;
 No more are their missions and duties the same—
 Whatever false prophets and priest-hoods proclaim.
3. "Be true to thine own self—thine own view of Right,
 Thine own sense of Duty, thine own Inner Light—
 Although it may lead thee to stand all alone;
 My child, good and faithful, I ever will own.
4. "My realms are so boundless, my workings so vast
 I need all my children, from greatest to least;
 No two the same aspects of Truth may behold;
 No two the same stations of Duty may hold."
5. We know, O All-Ruler, Our FATHER in Heaven,
 Our talents and missions by Thee all are given;
 How many, wherever, or what they may be
 No more may we question—but just follow Thee.—*Amen.*

M. K. S.

HYMN CCXXXIV.

THE TRUTH, OUR FATHER, WILL WE SERVE!

P. M.—“*Dominus Regit Me.*”

1. The Truth, Our FATHER, will we serve!
Should the whole world be proffered
For one false act, or untrue word,
We'll scorn the kingdoms offered.
2. What profit though we all should gain,
And lose the Life Eternal?
For “pottage” sell our “birthright” here
And miss the Joys Supernal!
3. E'en one false act or truthless word,
With knowledge done or spoken,
Is of a cold and trustless heart
A signal and a token.
4. And such Thy children may not be,
O Thou All-true, All-holy!
Thy smiles and blessings are for none
But for the true and lowly.
5. Our weaknesses and errors, all,
Thou pityingly forgivest;
The outcast and the dying thief
Thou tenderly receivest;
6. But hypocrites who hide within
A motive base or sordid,
By absolution or by peace
Can never be rewarded.
7. Our FATHER, “though the heavens fall”
May Truth be our affiance;
Nor one false act, nor one false word,
E'er gain from us compliance!
8. Tempted by Satan, may we say
To each unholy offer:
The Truth alone will I obey,
Though all the world thou proffer!—*Amen.*

M. K. S.

HYMN CCXXXV.

AFAR OFF LIES THE PROMISED LAND.

C. P. M.—“*Meribah,*” or “*Ariel,*” or “*Rapture.*”

1. Afar off lies the Promised Land,
As on the mountain top we stand
And future time survey;
To generations yet unborn
Our eyes of faith and hope we turn,
And for their welfare pray.
2. Our FATHER, only known to Thee
The life-long struggles through which we
Have reached this final hour;
From youth to age Thy Kingdom sought,
Its high and holy lessons taught,
And waited for its power.
3. “How long! How long!” we often cried;
And in self-confidence and pride
Reproached Thy strange delay;
But now we've learned, through toil and tears,
That in Thy sight a thousand years
Are as a single day.
4. Co-working with Thy patient plan,
In universal love of man,
Thy ways are understood!
With rapture now do we behold
All that Thy prophets have foretold,
FATHER, all-wise, all-good!—*Amen.*

M. K. S.



DOXOLOGIES.

I.

OUR FATHER, NERVE US FOR THE PROOF.

L. M.—“*Old Hundred*,” or “*Missionary Chant*.”

- | | |
|---|--|
| <p>1. Our FATHER, nerve us for the proof
And fealty of life's stern demands;
Though timid souls may stand aloof
And close their ears to Thy commands.</p> | <p>2. May we not heed the bolts they cast—
The sharp and stinging words of scorn—
For on our side shall dwell, at last,
The victory of endurance born.</p> |
|---|--|
3. Old Error, wounded, writhes in pain,
And dies amid her worshippers;
Truth, crushed to earth, shall rise again,
For the Eternal Years are hers!—*Amen*.

Adapted from William Cullen Bryant.

II.

STANDING FAITHFUL ON THE WALLS.

7s.—“*St. Bees*,” or “*Hendon*,” or “*Nuremburg*.”

- | | |
|--|---|
| <p>1. Standing faithful on the walls
This we know, and know no more;
Whoso fights for Truth, and falls,
Triumphs grandly evermore.</p> | <p>2. Whoso battles on Truth's side,
FATHER, though by Error slain,
Is forever glorified—
Victor over death and pain.</p> |
|--|---|
3. Yes, forever! but Truth's foe—
Even when he most prevails—
Sees aloft Thy mighty Arm
Raised to right the Eternal Scales.—*Amen*.

Adapted from Ralph Waldo Emerson.

III.

FROM ALL WHO DWELL BELOW THE SKIES.

L. M.—“*Missionary Chant*,” or “*Old Hundred*.”

- | | |
|---|--|
| <p>1. From all who dwell below the skies
To Thee, Our FATHER, praise shalt rise;
Thy loving kindness shall be sung
Through every land, by every tongue!</p> | <p>2. That all mankind Thy children are
Shall be proclaimed, both near and far;
The Tidings sound from shore to shore
Till sin and strife prevail no more.</p> |
|---|--|

Adapted from Isaac Watts.

—*Amen*.

HYMN CCXL.

OUR FATHER-MOTHER DEAR.

6s, 6.—"*Laudes Domini.*"

- | | |
|--|--|
| <p>1. Our FATHER-MOTHER dear,
To all Thy children near,
Thy loving name be praised!
In Thee we live and move,
O All-embracing LOVE;
Thy loving name be praised!</p> <p>2. Thy highest name is LOVE;
All other names above
Thy loving name be praised!
No more as "God" and "Lord"
Be Thou by men adored;
Thy loving name be praised!</p> | <p>3. "Than hands and feet more near,"
Thy children naught can fear;
Thy loving name be praised!
Encircled by Thine arm
Nor grief nor pain can harm;
Thy loving name be praised!</p> <p>4. "Our FATHER-MOTHER," say
We henceforth, when we pray;
Thy loving name be praised!
No other love like Thine—
Eternal, All-Divine—
Thy loving name be praised!—<i>Amen.</i></p> |
|--|--|

M. K. S.

HYMN CCXLI.

THE GOSPEL OF GOOD-WILL.

6s.—"*St. Cecilia,*" or "*Meadville.*"

- | | |
|---|---|
| <p>1. The Gospel of Good-will
Proclaimed since time began,
Of Purity and Peace,
And Brotherhood of Man;</p> <p>2. Of Universal Love—
One FATHER Over All—
How long, alas, how long
Shall earth refuse its call!</p> <p>3. How long, alas, prevail
The crafts of Church and State,
That rouse the souls of men
To deeds of strife and hate!</p> <p>4. Blind creeds and heartless laws
These selfish crafts maintain,</p> | <p>That greed and pride may still
To power and pomp attain:</p> <p>5. In Church and State alike
His own each one doth seek;
The high disdain the low,
The strong downtread the weak!</p> <p>6. Our FATHER, now we rise,
With consecration true,
Through all the world to preach
Thy Gospel old, yet new:</p> <p>7. The Gospel of Good-will
Proclaimed since time began,
Of Purity and Peace—
The Brotherhood of Man.—<i>Amen.</i></p> |
|---|---|

M. K. S.

HYMN CCXLII.

COME LET US RAISE THE SONG.

6s, 6.—"*Laudes Domini.*"

- | | |
|--|---|
| <p>1. Come let us raise the song,
O'er all earth's strife and wrong,
The Brotherhood of Man!
Something it will avail,
Sometime it shall prevail,
The Brotherhood of Man!</p> | <p>2. Though "red in tooth and claw"
So long has been the law,
Through all the realms of man;
E'en now begins to sound
The restless world around:
The Brotherhood of Man!</p> |
|--|---|

3. E'en now oppressors yield;
And soon shall gain the field,
The Brotherhood of Man!
Soon shall the Love of Right
Wrest from the hand of Might
The Brotherhood of Man!

4. Our FATHER, may we all
"My sister, brother" call
The humblest child of Man;
And everywhere proclaim,
In Thy all-loving name,
The Brotherhood of Man!—*Amen.*

M. K. S.

HYMN CCXLIII.

O'ER ALL THE HILLS AND VALES OF EARTH.

C. M. D.—"*Vox Dilecti*," or "*St. Leonard*," or "*Paradise*."

1. O'er all the hills and vales of earth
The shades of darkness fly,
While wrapped in deep, refreshing sleep
Earth's wearied mortals lie;
But in the darkness shineth still
The Everlasting Light,
The hopes and fears of all the years
Blend in each silent night.

2. O'er every child of man new-born
The angels from above,
Though mortals sleep, forever keep
Their watch of wondering love;

And join with morning stars to sing
Over each wondrous birth:—
"Good will we bring from Heaven's King,
"And peace to all on earth;

3. "Begotten, and not made, art thou,
"Child of Eternal Love!"—
So sing the choirs, with sparkling lyres,
Down-speeding from above;
For Heaven's King is FATHER too
Of every child new-born,
And angels throng to sing this song
On every natal morn.—*Amen.*

M. K. S. [Suggested by, and partly adapted from, "*O Little Town of Bethlehem*," by Phillips Brooks.]

HYMN CCXLIV.

BE YE NOT DECEIVED, MOCK NOT THE ALL-HOLY.

P. M.—"*Nicæa*."

1. Be ye not deceived, mock not the All-Holy,
Whatsoe'er a man doth reap, that also hath he sown;
Every lot or station, be it high or lowly,
Is but a harvest of seed we have strown.
2. Not as wrath or favor from the Almighty—
Casting down or raising up with partial, stern decree;
Not as fate or fortune, blindly and unmeaning,
Come earth's conditions, whatever they may be.
3. Ever, ever sowing—sowing and reaping—
Every thought or wish indulged is like a scattered seed:
Soon or late up-springing, law of Nature keeping,
Duly it ripens into a fateful deed.
4. Ever, ever sowing—sowing and reaping—
Every soul is thus evolved through all Eternity;
Through re-births unnumbered, law of Nature keeping,
Which is and was and evermore shall be.

5. Heavenly FATHER—MOTHER! wise, just and loving;
 May we, Thy children, Thy righteous law revere:
 Every thought and action henceforth wisely guarding,
 Till in Thine image, all perfect, we appear.—*Amen*.

M. K. S.

HYMN CCXLV.

THOU HEAREST US ALWAYS.

H. M.—“*Lenox*,” or “*Haddam*,” or “*Darwell*.”

- | | |
|---|--|
| 1. “Thou hearest us always—
Our FATHER, this we know;”
And wilt, from day to day,
All needful good bestow. | REFRAIN.
All earnest and unselfish prayer,
By those who seek Thy Love to share,
Shall answered be, sometime, somewhere. |
|---|--|

- | | |
|---|---|
| 2. Never in vain can flow
Thy children’s pleading tears;
And none in vain can know
The agony of years.— <i>Ref</i> . | 4. The burden of each prayer—
Not what we think is best—
Is all that Thou dost hear;
Our FATHER, ever blest.— <i>Ref</i> . |
| 3. Within our hearts Thy throne,
Thy Penetralia there,
To Thee already known
Our wants and wishes are.— <i>Ref</i> . | 5. Gathered with two or three,
Or silent and alone,
Each longing thought by Thee
Is ever fully known.— <i>Ref</i> . |

M. K. S.

—*Amen*.

HYMN CCXLVI.

FATHER, ALL-WISE, THE MYSTERY.

P. M.—“*Shining Shore*.”

- | | |
|--|--|
| 1. FATHER, all-wise, the mystery
Of many lives forgotten
We pray Thee show, that we may know
Ourselves Thy sons begotten. | REFRAIN.
“In every stage each finished page
“Of every life is sealéd
“Till, Folly spurned and Wisdom learned,
“The whole shall be revealéd.” |
|--|--|

- | | |
|--|--|
| 2. As precious volumes closed and sealed,
From mortal visions hidden;
Whose contents may not be revealed
Till by a Master bidden.— <i>Ref</i> . | 4. Whence comest thou, sweet babe new-born,
By angel hosts attended?
“From regions vast where all the past
“Is like a vision splendid.”— <i>Ref</i> . |
| 3. Traditions old and wise relate
That Lethe Cups are given
To all who pass from state to state—
From worm-life up to Heaven.— <i>Ref</i> . | 5. And whither now departest thou,
O dear one, calmly dying?
“From regions bright, beyond the night,
“Angels are hither flying.”— <i>Ref</i> . |

M. K. S.

—*Amen*.

HYMN CCXLVII.

AS MEN THE PRECIOUS ORE.

H. M.—“*Lenox,*” or “*Haddam,*” or “*Darwell.*”

- | | |
|---|---|
| <p>1. As men the precious ore
Do fuse and purify,
With blazing coals of fire
Heaped round it, close and high:
And cease not till the metal glows,
Freed from all dross to beauty grows—
And its true nature fully shows;</p> <p>2. So, FATHER, dost Thou mold
And shape Thy children here—
More precious far than gold,
Than all the earth more dear:
To every child forever nigh,
Though unperceived by mortal eye,
Each soul dost Thou assay and try.</p> | <p>3. We know Thou art all-just,
Wise and all-loving too;
Thy Providence we trust
Whatever Thou mayest do:
Refine us still and well prepare
Our souls Thy glorious Life to share—
This is our loving, trusting prayer.</p> <p>4. Hereafter, if not now,
In every grief and pain
Thy children all shall know
That suffering is gain.
Thou art forever by our side;
In Thy dear love will we confide,
And trust Thee still, whate'er betide.—<i>Amen.</i></p> |
|---|---|

M. K. S.

HYMN CCXLVIII.

EVERY SUNRISE AND SUNSET EACH DAY.

P. M.—“*Sweet By-and-by.*”

- | | |
|--|--|
| <p>1. Every sunrise and sunset each day,
To all visions wide-open and clear,
Tell of Light brightly beaming away:
Light the same as doth shine now and here.</p> | <p style="text-align: center;">REFRAIN.</p> <p>To all hearts that are pure
Birth and Death tell of Life Evermore:
Life before, Life beyond—
Birth and Death tell of Life Evermore.</p> |
|--|--|

2. The morning will dawn, wise men say,
As the sun calmly sinks in the West;
In the East shall appear the new day;
The same sun re-arising from rest.—*Ref.*
3. Everywhere is the Song of Life heard
'Neath the light of the all-cheering sun;
And the souls of all wise men are stirred
Nobler, still, each new day's course to run.—*Ref.*
4. But no sensuous, self-seeking ear,
Though attuned by all knowledge on earth,
Can believingly, hopefully hear
This glad meaning of Death and of Birth.—*Ref.*
5. Now, our FATHER, we fervently pray:
May our hearts, all the while, be made pure;
That this beautiful Song, every day,
May our faith and our hope re-assure.—*Ref.*

M. K. S.

—*Amen.*

HYMN CCXLIX.

UPON THE WAVES OF TIME AND SENSE.

C. P. M.—*"Ariel," or "Meribah," or "Lenox."*

- | | |
|---|---|
| <p>1. Upon the waves of time and sense—
We know not whither, why nor whence—
Our struggling souls are cast;
Before, behind and all around
Is darkness, constant and profound
As chaos, deep and vast.</p> <p>2. We stretch our hands, we lift our eyes
And send forth eager, pleading cries—
As children lone and lost—
"O Thou who life and longing gave,
Hast Thou nor power nor will to save?
In Thee, in Thee we trust!"</p> <p>3. Responsive to our earnest plea
The waves are stilled, the shadows flee,
While peace resumes her reign;
And lo! a still, small voice we hear
Which whispers words of hope and cheer,
And this their sweet refrain:—</p> | <p>4. "As trials long and tasks severe
All well-taught children learn to bear,
Trusting the teacher's love;
So trust me, priceless child of mine,
Whose love, eternal and divine,
Thy virtue seeks to prove.</p> <p>5. "Thy questions—whither, whence and why—
Can meet no clear and glad reply
Except through lessons stern;
My wisdom and my love to trust
Is the first lesson which all must
In storms and darkness learn.</p> <p>6. "As nothing troubles or alarms
A child encircled by the arms
Of parents, strong and dear;
So underneath thee and around
My arm of love is ever found—
Why longer doubt or fear?"—<i>Amen.</i></p> |
|---|---|

M. K. S.

HYMN CCL.

"WHAT IS THAT UNTO THEE—IF I WILL."

P. M.—*"Sweet By-and-by."*

- | | |
|--|---|
| <p>1. "What is that unto thee—if I will
That each child his own task shall fulfill,
Shall believe, live and act his own part,
And be judged by his own honest heart,
What is that unto thee?
Do thine own task and thus obey me."</p> <p>2. To us all comes this Voice out of Heaven,
"To each one his own task have I given;
What another may think, say, or do,
My dear children, is naught unto you.
What is that unto thee?
Do thine own task and thus obey me.</p> <p>3. "The highest and best he doth know
Is the task I require each to do.
What to thee appears highest and best
Is thine own task; regard not the rest.
What is that unto thee?
Do thine own task and thus obey me.</p> | <p>4. "Every child, from archangel to man,
Has a part to fulfill in my plan;
And that part each, alone, should pursue
And not question what others shall do.
What is that unto thee?
Do thine own task and thus obey me."</p> <p>5. Our FATHER, henceforth we obey
And will lovingly strive, every day,
Each to do what seems highest and best
And regard not the tasks of the rest—
Leaving that unto Thee,
Do our own task, whate'er it may be.</p> |
|--|---|

M. K. S.

—*Amen.*

HYMN CCLI.

A CHILD WAS BORN IN LOWLY DAYS.

L. M.—“*Old Hundred*,” or “*Missionary Chant*.”

1. A child was born in lowly days
Who gazed upon the earth and sky,
And gathered lore, in childish ways,
From stones around and stars on high.
 2. He lived in Nature's vast domain,
'Mid birds and flowers and clouds and storms,
And worshiped only in her fane—
Awed by her wondrous powers and forms.
-
3. But as from child to youth he grew,
And learned about the “cosmic rings,”
Creation widened in his view
And turned his thoughts to deeper things :
 4. Within himself he looked and found
A universe more grand and fair
Than that above him and around,
And learned a truer worship there.
-
5. At length to manhood's years he came,
Conserving all the faith and lore
Of childhood and of youth, the same—
Though changing still from much to more.
 6. As wonder into worship grew,
So worship grew to selfless love;
Then heaven on earth rose to his view,
As grand and pure as heaven above.
-
7. So grows Mankind from stage to stage,
From world without to world within,
And, in a riper, wiser age,
Three worlds in one all souls attain :
 8. The world of Wonder, grand and vast;
The world of Worship, sweet and still;
The world of Love attained at last—
“Peace on the earth, to men good will.”
—*Amen*.

M. K. S.

HYMN CCLII.

IN SLUMBER DEEP, WITH VISIONS BRIGHT.

P. M.—“*Shining Shore*.”

1. In slumber deep, with visions bright,
From heaven above descended
A wondrous vessel, great and white,
With this reproof attended:—
- REFRAIN.
- “What I have cleanséd count thou not
As worthless or unholy;
All souls are mine, whate'er their lot,
However weak or lowly.”
2. “From stone and plant to bird that sings,
Of every form and station,
Four-footed beasts and creeping things,
All are of my creation.—*Ref.*
 3. “Of humankind, to every one
Grant honor and protection;
However base he is my son
And shares my deep affection.”—*Ref.*
 4. This vision bright and voice from heaven—
Alas, how all men need them !
To open minds and souls are given;
Henceforth may all men heed them.—*Ref.*

M. K. S.

—*Amen*.

HYMN CCLIII.

ALL FORMS OF LIFE, FROM SPECK TO SUN.

L. M.—*"Spohr," or "Hebron," or "Uxbridge."*

1. All forms of life, from speck to sun,
In kinship and in aim are one;
One Life Divine they all express,
And toward a common glory press.
2. Transmuted by alchemic fires
The stone to human form aspires;
"The grass doth sagely plot and plan
What it will do when it is man;
3. "And striving to be man the worm
Doth mount through every spire of form;"
While man, of every race and time,
To spheres celestial seeks to climb.
4. All heaven-born souls do thus unlock
The secret crypt of every rock;
With grass and worm they freely talk,
"As kings unborn they with them walk."
5. No high, no low, no great, no small;
For Life Divine includes them all;
And, in the speck as in the sun,
Proclaims—all forms of life are one.
6. FATHER of Spirits, SOUL of souls,
Whose boundless LIFE all lives controls,
Thine offspring all, below, above,
Unite in bonds of boundless love.
7. From all that dwell below the skies
Let songs of peace and gladness rise,
Be mutual help and mutual care
The law pervasive everywhere.— *Amen.*

M. K. S.

[The quotations are from Emerson's Poems.]

HYMN CCLIV.

FATHER, THE MYSTERY UNFOLD.

P. M.—*"Dominus Regit."*

1. FATHER, the mystery unfold
Of long-prevailing Evil—
Of wrongs and sufferings untold
From "demons" or from "devil"!
2. From root to worm and worm to man
A time-long strife prevailing
Of class with class and clan with clan,
No prayer or plea availing;
3. So pain and sorrow, crime and wrong
O'er all the earth, unbroken,
Still cry to Thee; how long! how long!
Giv'st Thou no sign or token?
4. Shall Evil, "demons," "devil" reign,
If Thou art wiser, stronger?
The mystery, we pray, explain
Nor hold it sealéd longer!
5. "My children dear, the mystery
Already is unsealéd;
For all pure hearts do clearly see
This truth, etern, revealéd:—
6. "Free will to choose, free will to do
To all my children given,
A downward path each may pursue
Or upward climb, to heaven;
7. "The downward path is greed and hate
From which upsprings all Evil—
All strife and pain which men call Fate,
Or, satan, demons, devil;
8. "Of selfish love are these the brood,
The choice of Selfish Pleasure—
Who chooseth this as chiefest good
Breeds sorrows without measure;
9. "But, phantom-like, they halt and flee
When self love is forsaken,
And angels throng the upward way
When once this choice is taken."
10. Our FATHER, now our souls rejoice,
Thy truth, etern, revealéd;
To all who make the Selfless Choice
The mystery stands unsealéd.

M. K. S.

— *Amen.*

THE
EVOLUTION OF UNIVERSAL RELIGION.

(As illustrated by Hymn CCLI—and also by
all the Hymns, Prayers and other
teachings of this book.)

- I. The Divinity of Nature as a perpetual Manifestation
of the SUPREME ONE.
- II. The SUPREME ONE as the Impartial Parent of all
Mankind.
- III. Mankind as a Human Family united in the relations
of Selfless LOVE.

Intelligent Recognition of the first, *growing into* trustful Submission to
the second, and *eventuating in* unceasing Practice of the
third—these are the three grand stages of
Spiritual Evolution in man.

Thus evolving appears, at length, a Religion that is *genuinely*
Catholic—UNIVERSAL RELIGION.

HYMN CCLV.

WE TEACH THAT EVERY NEW-BORN CHILD.*

P. M.—“*He Leadeth Me.*”

1. We teach that every new-born child—
Is only mortal flesh and blood;
A “body” as yet undefiled
“Prepared” by the love of God,
For an eternal “spirit,” sent
To use it as an instrument;
Not till the “spirit” takes control
Does “man become a living soul.”
2. All bodies are divinely wrought—
More marvelous than sun or star—
As instruments of love and thought
For souls who God’s own “offspring” are;
With wondrous powers and charms possessed
He lays them on a mother’s breast;
Then doth the “spirit” take control
And “man becomes a living soul.”
3. A graded school of lore profound
With myriad lessons to engage—
From those of worms that crawl the ground
To those of highest saint and sage—
Is earth-life, whither God doth send
His children, countless years to spend,
That they may learn the self-control
Befitting an immortal soul.
4. Each mortal body He has made,
As instrument of thought and love,
Of this great earth-school is a grade
Wherein the soul its worth must prove;
Into these grades all are returned
Until their lessons, all, are learned;
And thus is gained the self-control
Befitting an immortal soul.
5. And not one struggle, not one loss—
One deepest sorrow, sharpest pain,
One bitter cup or cruel cross—
That does not bring eternal gain;
Lessons neglected, wisdom spurned,
Demand hard tasks, till all are learned;
So mortals rise to self-control
And man becomes a deathless soul.
6. All men must learn, where’er they tread
In every path beneath the stars,
That virtue lifts and crowns the head,
While vice depresses, shames and scars;
This wisely learned, earth’s “karmas” cease
And blest “nirvana” brings them peace;
Thus man may share Divine Control,
Enthroned and crowned—a deathless soul.—*Amen.*

M. K. S.

*In the ancient Jewish Scriptures we read that when Jehovah had formed the body of man He breathed into his nostrils the *life-breath* (the eternal “ego”) and “man became a living soul.”

In the Christian Scriptures we find many kindred phrases: “a body hast Thou prepared me”—“before Abram was I am”—“destroy this body and in three days I will build another”—“the glory I had with Thee before the world was”—“the logos [the eternal ‘ego’] became flesh”—“the body without the spirit [the eternal ‘ego’] is dead”—“we know that when these earthly tents in which we tabernacle are dissolved we shall have a house not built with hands, eternal in the heavens,” etc., etc.

Mrs. Besant in *Man and His Bodies*, page 76, speaks of “the Ego returning to Earth-life” as follows: “Dealing, as we do here, with the present human cycle, we may say that until this [the Ego] comes into existence there is no *man*; there is only the physical tabernacle prepared for his habitation. . . . When, by the power of the Infinite Self preparing its habitation, the mind [spirit] begins to evolve, then there is a downpouring from the great ocean of Atma-Buddhi which is ever brooding over the evolution of man—and this, as it were, meets the upward-growing, unfolding mind [spirit] and comes into union with it; at that point of union the *individual* is formed. Those who are able to see in those lofty regions say that this *form-aspect* of the re-incarnating man is like a delicate film of subtlest matter, just visible, marking where the *individual* begins his separate life, that lasts through the whole of the human evolution, the *thread* on which all lives are strung, the re-incarnating Sutratma, the *thread-self*.”

"Children of men! the unseen Power, whose eye
—Forever doth accompany mankind,
Hath lookt on no religion scornfully
That men did ever find.

Which has not taught weak wills how much they can?
Which has not fall'n on dry hearts like the rain?
Which has not cried to sunk, self-weary man:
'Thou must be born again!'"

—Matthew Arnold



EVOLUTION OF RELIGION — EXPLANATIONS OF THE SYMBOL.

1. Man is essentially religious and numberless pre-historic forms of Religion existed as branches of the up-springing Tree which now spreads its more vigorous and fruitful branches over all the earth. Some of the latest of these pre-historic branches are indicated near the roots of the Tree; but others, numberless, which have entirely disappeared, are not included in this presentation.

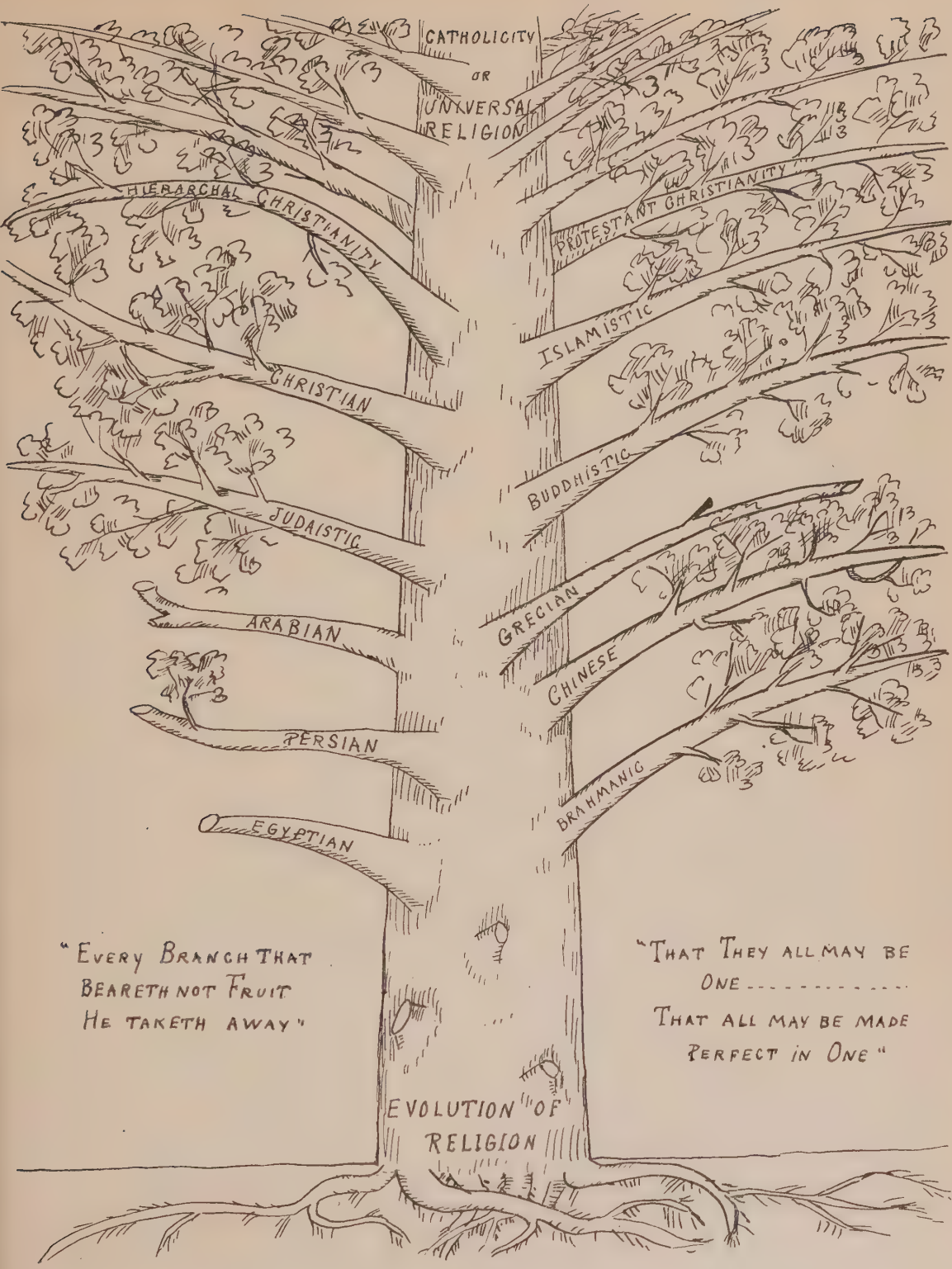
2. Existing sub-religions or sects are indicated as twigs upon each living branch. All the existing "sect" religions once were sub-religions or "sects" of pre-historic branches, *i. e.* were their higher evolutions or re-forms.

3. The most saintly sages and truest prophets of the world, in all the religions and periods, have transcended their sects and eras so far as to apprehend the Catholic or Universal Religion of the period now "at hand"; but the masses of mankind, with their leaders, ever have been partisan or sectarian, and so remain.

4. Demonstrations of history, science and philosophy suggest that, one after another, all Sectarian Branches will fulfil their mission and disappear—their essential vitality being re-absorbed and appropriated by the Branches of Catholicity or Universal Religion now beginning to appear in all most highly civilized portions of the world.

5. Of the Religion of the Ideal Period now "at hand," no such questions should be asked as: Who shall be its leader? What its name? What its methods? All such questions belong to partisanship or sectarianism. They who choose a leader, devise a name, contrive methods, are not yet fitted for this Catholic Religion. "The kingdom of heaven cometh not by observation." At the right time its true leader or leaders will arise, while its name will be unimportant and its methods spontaneous.

6. All that any man or combination of men should attempt to do is to "repent" and "prepare the way." The times, seasons, leaders, names, methods, all must come by natural evolution—under direction of The ALL who is in All.



"EVERY BRANCH THAT
BEARETH NOT FRUIT
HE TAKETH AWAY"

"THAT THEY ALL MAY BE
ONE
THAT ALL MAY BE MADE
PERFECT IN ONE"

EVOLUTION OF
RELIGION

HYMN CCLVI.

THREE SCORE AND TEN OF YEARS ON EARTH

P. M.—"Dominus Regit."

1. Three score and ten of years on earth,
All filled with pain and sorrow;
Who longer lives deplores his birth
And dreads each coming morrow!
So cried and wrote long, long ago—
His words to mankind giving—
A wretch reduced to grief and woe,
Worn out by sensuous living.
2. Unto this day by sage and priest
These words are oft repeated;
And at the grave, as at the feast,
As words inspired are greeted.
And yet wise men a thousand years
Once lived, content and gladly;
While others lived with groans and tears
And died, ere fourscore, sadly.
3. Upon the surface of the ground,
With stones and thorns to cumber,
Men scatter seed, folly profound!
Then eat and drink and slumber.
The harvest comes and, all forlorn,
Unconscious of their blunder,
When naught is found but stone and thorn
They weep, and wail, and wonder.
4. The laws of life—the laws of health
And laws of strength conserving—
The laws of storing up true wealth,
The laws of soul preserving;
These laws all broken, though unknown,
Have filled the earth with sadness;
Men reap whatever they have sown,
For misery or gladness.
5. The journey down to the abyss
Is prosperous and pleasing;
The yawning gates of gloomy Dis
Are pressed with throngs unceasing;
But upward to retrace one's way
To grand and lofty living,
And reach the fadeless realms of day—
Here comes the stress and striving.*
6. By holy parents born and bred,
From childhood grandly living,
By wisdom's teachings ever led
And to them all heed giving;
Attaining virtue, pure and high,
Mankind would sickness banish
And, Enoch-like, would never die
But just ascend and vanish.
7. No more let three score years and ten,
All filled with pain and sorrow,
Be deemed the appointed life of men—
Who yet may die to-morrow—
For good seed sown upon good ground,
The seed of life supernal,
Will grow to harvests strong and sound,
Harvests of life eternal.—*Amen.*

M. K. S.

[*This stanza is a paraphrase of familiar classic lines.]



HYMN CCLVII.

"ALONE, YET NOT ALONE"

S. M.—"Mornington" or "St. Thomas."

- | | |
|--|--|
| <p>1. "Alone! yet not alone;
Thou, FATHER, art with me!
Thy smiling face makes bright the night
Of dark Gethsemane!"</p> <p>2. So humbly cried and prayed,
Beneath the midnight sky,
Earth's noblest soul, by men betrayed
And left alone to die.</p> <p>3. "Alone! yet not alone."
Even in life's darkest hour
We may rejoice and fear no ill,
Sustained by Heaven's power.</p> | <p>4. We cannot be alone;
Wherever we may dwell
The FATHER will be with us still—
Though in the depths of hell.</p> <p>5. And though the whole world frown
And friends all from us flee,
We may in perfect peace abide
If the FATHER'S smiles we see.</p> <p>6. "Alone" we must go forth
In life's last solemn hour;
Alas for those who are not then
Sustained by Heaven's power!—<i>Amen.</i></p> |
|--|--|

M. K. S.

HYMN CCLVIII.

"I CANNOT BE ALONE"

S. M.—"Cambridge" or "Laban."

- | | |
|---|---|
| <p>1. I cannot be alone!
My friends and loved ones dear
With speech and smiles must me surround,
And I must have them near!</p> <p>2. I could not live alone!
A year, or even a day,
With none to hear and none to help,
A hell on earth would be.</p> <p>3. So cry, but do not pray,
The world's self-pleasing throng
Who seek the praise and smiles of men
And to the world belong.</p> | <p>4. One heaven-approving hour,
With conscience pure and high,
Outweighs ten thousand years of joy
For which these worldlings sigh.</p> <p>5. "Men wonder and exclaim
That I alone will be;
They know not of the friends unseen
Who e'er encompass me."*</p> <p>6. Our FATHER, may we learn
Our highest powers to employ
In ever living close to Thee
As our chief strength and joy;</p> |
|---|---|
7. Then, all the valleys through
Of earth and worlds above,
We shall not fear to be "alone"
Encompassed by Thy love.—*Amen.*

[*Adapted from Goethe.]

M. K. S.

HYMN CCLIX.

BEHOLD, MY HANDS HAVE WROUGHT

6s, 8s.—“*Lenox*” or “*Haddam*.”

1. Behold, my hands have wrought
This storehouse filled with wealth:
To mankind owe I naught—
I gained it all through stealth—
Through stealth and toil, by day and night,
I gathered up these treasures bright
By my own shrewdness, my own might!
2. Behold, my fathers wrought
And gathered all this store
Which to my hand is brought
By legacy and dower;
'T is mine, 't is mine, by legal right;
To mankind owe I not one mite;
I'll eat and drink both day and night!
3. Behold, my wit and lore—
My talents great and rare—
Which are my private dower,
None else their use may share;
Into my heart and head they came
To fill my coffers, sound my name
For my own pleasure, my own fame!
4. So say, and oft times boast—
Or think and act and live—
The selfish, sensuous host
Who for earth's treasures strive;
Nor man, nor God do they revere,
Nor wealth, nor talents will they share
With those who weak and needy are.
5. Who gave to thee thy hands,
Thy shrewdness and thy health?
Whence came these fertile lands
From which proceeds all wealth?
Thy wit, and lore, and talents rare
A trust and loan from heaven are
For all mankind to freely share!
6. Thou fool! thou faithless one!
This night thy soul I call
To stand before my throne
And give account for all.
Thy wealth, thy talents, all are mine;
Thy strength, thy genius and thy time;
Only the will to use them, thine!
7. Our FATHER, kind but just,
We hasten to repent;
All prostrate in the dust
Our folly we lament;
For mankind's service, free and full,
We bring our wealth, our talents all,
Which we no more our own will call!—*Amen.*

M. K. S.

HYMN CCLX.

HOW TEDIOUS, HOW TASTELESS THE HOURS

P. M.—“*When I am happy in Him.*”

1. How tedious, how tasteless the hours
When the FATHER no longer I see;
Sweet prospects, sweet birds, and sweet flowers
Have all lost their sweetness to me;
But when I am happy in Him
December's as pleasant as May.*
2. From childhood the words of this song
Have lifted my heart and my mind;
Their music I still would prolong,
And in them upliftings still find;
For when I am happy in Him
December's as pleasant as May.

[*This stanza is from an old hymn.]

3. One deed, word, or thought that is base,
Indulged by my wish or my will,
Doth hide, like a cloud, His dear face—
My soul with thick darkness doth fill;
But when I am happy in Him
December's as pleasant as May.
4. The FATHER doth near me abide
Though sin blinds and darkens mine eye;
As dense clouds do cover and hide
All the glories of earth and of sky:
And when I am happy in Him
December's as pleasant as May.
5. All sages and saints do assure
The whole world as truly as me,
That only the hearts that are pure
The face of the FATHER can see;
But when they are happy in Him
December's as pleasant as May.
6. No Heaven above or around
To souls that are base or impure,
In darkness they all do lie bound—
Its torments and sorrows endure;
But when they are happy in Him
December's as pleasant as May.
7. How joyous, how blessed the hours
When the FATHER's dear face I can see;
Sweet prospects, sweet birds and sweet flowers
Are all filled with sweetness to me;
For when I am happy in Him
December's as pleasant as May.—*Amen.*

M. K. S.

HYMN CCLXI.

NOT A WHISPER, A THOUGHT, OR A WISH

P. M.—“When I am happy in Him.”

1. Not a whisper, a thought, or a wish
By the mind, howe'er secret, indulged
That shall not like harvest produce
And its good, or its evil, divulge.
Not a whisper, a thought, or a wish
That shall not like harvest produce.
2. The sower in sowing his seed—
Though small as a mustard it be—
Of wheat or of tares, or of flowers,
Knows well what the product will be.
Not a whisper, a thought, or a wish
That shall not like harvest produce.
3. Though no eye of mankind may behold—
Of lover, of friend or of foe—
Nor ever, nor once, fails the law:
We reap whatsoever we sow.
Not a whisper, a thought, or a wish
That shall not like harvest produce.
4. Be it pure as the angels on high,
Or vile as the demons below,
A thought or a wish once indulged
To its own branch and fruitage must grow,
Not a whisper, a thought, or a wish
That shall not like harvest produce.
5. In sinew and fiber and blood,
In the voice and the form and the face,
Whatever we ever have thought
All trained eyes most clearly can trace.
Not a whisper, a thought, or a wish
That shall not like harvest produce.
6. A Judgment Day, fearful or glad,
Naught else than this truth will make known
Whatever we are, or shall be,
Is the product of all we have sown.
Not a whisper, a thought, or a wish
That shall not like harvest produce.
7. Our FATHER, henceforth we resolve
As the stars in the heavens, so bright,
Every thought and desire to keep pure,
In darkness the same as in light.
So each whisper, each wish and each thought
Shall a harvest of glory produce;
So each whisper, each wish and each thought
Shall a harvest of glory produce.—*Amen.*

M. K. S.

HYMN CCLXII.

WE ARE PILGRIMS AND WE ARE STRANGERS

P. M.—"Onward, upward to celestial realms of light."

1. We are pilgrims and we are strangers,
We can tarry, we can tarry but a night;
Do not detain us for we are going
Onward, upward to celestial realms of light:
Do not detain us for we are going
Onward, upward to celestial realms of light.*
2. All around us and all above us
Countless, boundless realms of glory meet the eye,
Realms of Wisdom and realms of Duty
Draw and urge us to devotions pure and high:
Do not detain us for we are going
Onward, upward to celestial realms of light.
3. All creation doth strive and travail
Something truer, purer, nobler to attain;
Ever evolving, ever aspiring
Perfect beauty, knowledge, virtue they would gain;
Do not detain them for they are going
Onward, upward to celestial realms of light.
4. Joy follows travail as day the darkness,
And struggles must attend the souls' new birth;
We strive with them and with them travail,
As onward move the aspiring souls of earth:
Do not detain them for they are going
Onward, upward to celestial realms of light.
5. We strive with them and with them travail—
Nothing base, or vile or hopeless do we deem;
All are our brother, sister and mother
However outcast, low, unworthy they may seem:
Do not detain them for they are going
Onward, upward to celestial realms of light.
6. All are pilgrims and all are strangers,
None should tarry, none should tarry but a night;
Let all move onward, let all move upward,
Onward, upward to celestial realms of light:
Let all move onward, let all move upward,
Onward, upward to celestial realms of light.—*Amen.*

M. K. S.

[*This stanza is from an old hymn.]

HYMN CCLXIII.

WRAPT IN SOUND AND PEACEFUL SLUMBER

P.M.—"Stephanos" or "Geneva."

1. Wrapt in sound and peaceful slumber,
Known to all the pure,
With no wrong or lust to cumber
Or allure;
2. On his snow-white pillow dreaming,
Visions fair and mild,
Lay a man who, aged seeming,
Was a child;
3. Child in motive, child in spirit;
Blessed ever these!
For, alone, they do inherit
Endless peace.
4. At the midnight hour an angel
Standing in the room
Did, as shining, pure evangel,
It llume;
5. In a book, like crystal gleaming,
With a pen of gold
Wrote he, all enraptured seeming,
Calm and bold.
6. Spake the man-child, soft and gently
As in Heaven is done;—
What thou writest wilt thou tell me,
Shining one?
7. "Names of those who, meek and lowly,
Hearts of love possess,
And whom love of God, all holy,
Most doth bless."
8. "Is mine one, I humbly ask thee?"
"Nay," the angel said,
"But to Heaven thy name I carry."
Thence he sped.
9. Soon returning, showed the pages
Written all anew,
With the names of saints and sages
In full view;
10. Lo! among the first and highest
Shone this man-child's name.
Tell me, cried he, thou who writest
Mankind's fame—
11. Least and lowest is my merit,
What have I of grace?
"T is the child-heart that inherits
Highest place;
12. "Love unfeigned and all-embracing
Pure and undefiled,
Is the love—self all-effacing—
Of the child;
13. "Highest place is ever given
In the worlds above,
By the God of earth and heaven
To this love."
14. Thus the angel spoke; and, ending—
As the man-child slept—
O'er his pillow, gently bending
Vigil kept.
15. Cease we, hence, all other preaching,
From all doctrines turn,
And this highest, holiest teaching
Deeply learn:—
16. Who the simple child-heart gaineth,
Filled with purest love,
Unto highest heaven attaineth,
Heaven above;
17. And the FATHER's greeting never
Can he fail to hear—
Enter thou and dwell forever,
Child most dear!—*Amen.*

HYMN CCLXIV.

THOU HEAR'ST US ALWAYS

10s.—*"Eventide" or "Langran."*

1. "Thou hear'st us always, FATHER, this we know;"
Whate'er is best Thou wilt, in time, bestow;
For every breath of fervent, trustful prayer
By Thee is answered—somehow and somewhere.
2. Never in vain Thy children's falling tears;
Never in vain their agony of years;
Never in vain the long-continued prayer;
For Thou dost answer—somehow and somewhere.
3. Within our hearts we find Thine only throne
And humbly, boldly, there our wants make known;
This Penetralia is our House of Prayer,
And Thou dost answer—somehow and somewhere.
4. Not what we ask but what Thou seest is best
Thou grantest always, FATHER, ever blest;
The true and lasting burden of each prayer
By Thee is answered—somehow and somewhere.
5. Alone, or gathered with the "two or three"—
However few or feeble we may be—
All earnest, humble, and unselfish prayer,
FATHER, Thou answer'st—somehow and somewhere.—*Amen.*

M. K. S.

HYMN CCLXV.

THE MORN WILL DAWN

L.M.—*"Hebron" or "All Saints."*

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. The morn will dawn, all wise men say,
As sinks the sun into the West;
The East proclaims a rising day
To follow every night of rest. 2. The West and East are Death and Birth;
They mix their lights, a ceaseless round,
To newly gladden all the earth
Wherever sentient life is found. | <ol style="list-style-type: none"> 3. The Song of Life is ever heard
By all who wisely view the sun;
While faith and hope are newly stirred
Nobly th' appointed course to run. 4. Not ears of flesh this Song can hear,
Nor lips of flesh its words can frame;
No intellect, however clear,
Can catch or apprehend the same. 5. With ears to hear and words for speech
"The pure in heart" alone are blest;
None others can the message reach;
Unheard the Song by all the rest.—<i>Amen.</i> |
|--|--|

M. K. S.

HYMN CCLXVI.

AS MEN THE PRECIOUS ORE DO FUSE AND TRY

10s.—*"Eventide" or "Langren."*

1. As men the precious ore do fuse and try
With coals of fire heaped round it, close and high;
And cease not till the glittering metal glows
And, freed from dross, into th' alembic flows:
2. So FATHER, though withdrawn from human eye,
Thy children all dost Thou assay and try;
Dost fuse and mould and shape them to Thy will,
And bid their fearful, doubting hearts be still.
3. O may we learn Thy Providence to trust,
Assured that Thou art loving, wise and just;
Refine us still and still our souls prepare
Thy glory, grace and Endless Life to share.
4. Hereafter, but not now, we all shall know
What Thou, in every loss and pain, dost do;
Trustful and brave, whatever shall betide,
May we in Thine unfailing Love confide.—*Amen.*

M. K. S.

HYMN CCLXVII.

ALL MORTAL BODIES ARE EVOLVED FROM THE EARTH

P. M.—*"Glory, Hallelujah."*

1. All mortal bodies are evolved from the earth,
All are of transient and transitory worth,
All begin to die from the moment of birth,
But the soul goes marching on.
 Glory, glory, hallelujah!
 The soul goes marching on.
2. As a machine to accomplish noble ends,
Each mortal body its assistance freely lends;
This task accomplished, back to earth it descends
While the soul goes marching on.
 Glory, glory, hallelujah!
 The soul goes marching on.
3. Watchful and wise, this, our instrument we guide,
Cautious and careful, for its safety provide;
And, its work ended, lay it calmly aside
While the soul goes marching on.
 Glory, glory, hallelujah!
 The soul goes marching on.

4. All men of faith, who from Heaven have been born,
 Store the soul with wisdom, and with virtues adorn,
 Keep calmly faced toward the everlasting morn
 And so go marching on.
 Glory, glory, hallelujah!
 The soul goes marching on;
 Glory, glory, hallelujah!
 The soul goes marching on.—*Amen.*

M. K. S.

HYMN CCLXVIII.

ALL WHO HAVE TRIUMPHED O'ER THE WORLD AND ITS LUST

P. M.—“Glory, Hallelujah.”

1. All who have triumphed o' er the world and its lust,
 In eternal Wisdom and Love learned to trust,
 Know that all bodies are but animated dust,
 While the soul goes marching on.
 Glory, glory, hallelujah!
 The soul goes marching on.
2. This glorious truth from all holy books we learn,
 As their sacred pages we thoughtfully turn,
 That, though the body unto dust shall return,
 Still the soul goes marching on.
 Glory, glory, hallelujah!
 The soul goes marching on.
3. Though evil men these bodies may destroy,
 Though dread diseases all their powers may employ,
 Still, whatever comes but increases our joy
 For the soul goes marching on.
 Glory, glory, hallelujah!
 The soul goes marching on.
4. “Ashes to ashes, dust to dust,” must return;
 None who are wise ever wonder or mourn
 Over lifeless bodies, broken down or outworn,
 For the soul goes marching on.
 Glory, glory, hallelujah!
 The soul goes marching on:
 Glory, glory, hallelujah!
 The soul goes marching on.—*Amen.*

M. K. S.

HYMN CCLXIX.

COMPASSIONATE SAVIOUR, REVEALER OF LIFE.*

11s.—*"Portuguese Hymn" or "Walmer."*

1. Compassionate Saviour, Revealer of Life!
Bring peace to all victims of sorrow and strife!
Thy fulness of pity no words can express;
All the sands of the seashore in number are less.
2. The flowers in their beauty spring up at Thy feet,
Attend all Thy steps and o'ershadow Thy seat;
On all who surround Thee a radiance is shed
By the halo of light that encircles Thy head.
3. Like the sun, when full-orbed in an unclouded sky,
Thy beams cause all shadows and darkness to fly;
Thy mercy resembles a fathomless sea,
And to all it is offered impartial and free.
4. All toilers who struggle, all sufferers who grieve,
Thine arms are outstretched to help and relieve;
Through rough paths of Karma they guide to the Rest
Of peaceful Nirvana, the Home of the Blest.
5. Like a Shepherd Thou watchest with tenderest care,
In Thy bosom the wayward and wandering dost bear;
The friendless and helpless, the outcast and weak
Thou dost ever, and ever, and everywhere seek.
6. Compassionate Saviour, O help us to heed
The laws of Thy Path, which to righteousness lead;
Thy wisdom and goodness assure us of Rest
In the Home of the Holy—Nirvana the Blest.—*Amen.*

M. K. S.

**Arranged from Brahmanic-Buddhist Poetry of the Tsing-tu Sect of China. Its beautiful and historically verified portrayal may be applied to all who have been "Compassionate Saviors" of Mankind.*



HYMN CCLXX.

O BLESSED NIRVÂNA! WHAT LANGUAGE CAN TELL*

11s.—*"Portuguese Hymn" or "Walmer."*

1. O blessed Nirvâna! what language can tell
The beauty and glory which there ever dwell!
The secrets of knowledge unveiled we behold
And treasures of Wisdom more precious than gold.
2. In that Land of the Blesséd the flowers never fade;
Each terraced ascent is of diamond and jade;
The law of perfection is sung by each bird,
In garden and meadow their music is heard.
3. From all worlds assembled redeemed souls are found,
Transfigured with virtue and wisdom profound;
They cease not to wonder, nor cease to make known
Nirvâna, the land of the great Diamond Throne.
4. Their forms all etherial, all spotless and bright,
Resplendent with beauty and radiant with light;
Around them green fields, above them clear skies;
No sun ever scorches, no colds winds arise.
5. All errors corrected, all mysteries made clear,
Their peace is unruffled by sin or by fear;
And the truth, that before was by darkness concealed,
Like a gem without fracture or flaw is revealed.
6. Through numberless Kalpas their time flows along
In missions of mercy, and not idle song;
For endless compassion, and not endless rest,
Is the glory and joy of Nirvâna the Blest.—*Amen.*

M. K. S.

[*Arranged from *Brahmanic-Buddhist Hymns of the Tsing-tu Sect of China. Its beautiful and reasonable imagery may be applied to all highest conceptions of spiritual felicity in future lives.*]



CATHOLIC
COMMON PRAYER.



"IN EVERY BIBLE HE HAS FAITH TO READ,
AND EVERY ALTAR HELPS TO SHAPE HIS CREED."

—*Oliver Wendell Holmes.*

*“So Nature keeps the reverent frame
With which her years began;
And all her signs and voices shame
A prayerless heart in man.”*

—WHITTIER.



*“More things are wrought by Prayer
Than this world dreams of: Wherefore let our hearts
Rise, like a fountain, night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If to ‘Our Father’ they lift not their prayers
Both for themselves and for their fellow-men!
For so the whole round earth is, every way,
Bound by gold chains about the Throne of Heaven.”*

—ADAPTED FROM TENNYSON.

UNIVERSAL FAITH AND HOPE.

Selections arranged and adapted for a
SERVICE OF DEPARTURE
("BURIAL SERVICE"), and also for use on such occasions as ALL-
SAINTS' DAY and EASTER or IMMORTALITY DAY.



*"For every spirit, as it is more pure,
And hath in it more of the heavenly light,
A fairer, higher body doth procure
To habit in, and doth the more delight
In cheerful grace and amiable sight :—
For of the soul the body form doth take ;
The soul is form and doth the body make."*

—SPENCER.



*"Perplex in faith, but pure in deeds,
At last he beat his music out.
There lives more faith in honest doubt,
Believe me, than in ritual creeds.
"He fought his doubts and gather'd strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them ; thus he came at length
"To find a stronger faith his own ;
And power was with him in the night
To make the darkness as the light."*

—TENNYSON.



THE APPREHENSION AND ABIDING CONSCIOUSNESS OF ETERNAL LIFE ON THE PART OF ALL WHO ARE NEW-BORN OF THE SPIRIT—FOR SPIRITUAL TRUTH CAN BE APPREHENDED ONLY BY THOSE WHO ARE SPIRITUALLY-MINDED—IS THE ALPHA AND OMEGA OF ALL GENUINE RELIGIOUS THOUGHT AND WORSHIP. HENCE IN ANY BOOK OF WORSHIP DESIGNED FOR THOSE WHO ARE SPIRITUALLY INTELLIGENT—OR INTELLIGENTLY SPIRITUAL—SHOULD STAND, FIRST OF ALL, A REASONABLE SUMMARY OF THE FAITH AND HOPE OF MANKIND RELATIVE TO WHAT IS CALLED DEATH AND THE LIFE BEYOND.

"Alas for him who never sees
The stars shine through his cypress-trees!
Who hopeless lays his dead away,
Nor looks to see the breaking day
Across the mournful marble play!
Who hath not learned in hours of faith
The truth, to flesh and sense unknown,
That Life is ever Lord of Death,
And Love can never lose its own!"

— WHITTIER.



The morn will dawn, all wise men say,
As sinks the sun into the West;
The East proclaims a rising day
To follow every night of rest.

The West and East are Death and Birth;
They mix their lights, a ceaseless round,
To newly gladden all the earth
Wherever sentient life is found.

The Song of Life is ever heard
By all who wisely view the sun;
While faith and hope are newly stirred
Nobly th' appointed course to run.

Not ears of flesh this Song can hear,
Nor lips of flesh its words can frame;
No intellect, however clear,
Can catch or apprehend the same.

With ears to hear and words for speech
"The pure in heart" alone are blest;
None others can the message reach;
Unheard the Song by all the rest.

— M. K. S.



As men the precious ore do fuse and try
With coals of fire heaped round it, close and high;
And cease not till the glittering metal glows
And, freed from dross, into th' alembic flows:

So FATHER, though withdrawn from human eye,
Thy children all dost Thou assay and try;
Dost fuse and mould and shape them to Thy will,
And bid their fearful, doubting hearts be still.

O may we learn Thy Providence to trust,
Assured that Thou art loving, wise and just;
Refine us still and still our souls prepare
Thy glory, grace and Endless Life to share.

Hereafter, but not now, we all shall know
What Thou, in every loss and pain, dost do;
Trustful and brave, whatever shall betide,
May we in Thine unfailing Love confide.

— M. K. S.

UNIVERSAL FAITH AND HOPE.



(This is only a Suggested Order and, of course, may be shortened or changed according to preference or circumstances.)

When used, as is its chief design, for a Service of Departure—commonly called, Burial Service—any neighbor or friend or kinsman, who earnestly accepts the Catholic Gospel of “Our Father,” may lead the Service; which should be opened by Silent Prayer. After which may be said:—

“He is not here; he is risen: Why seek ye the living among the dead?”

—*New Testament.*

“I believe that every memory and affection of this present life is to be preserved and that I shall never cease to be able to say to myself: I am the same personal being who in old times upon the earth had such and such experiences.”

—*Prof. James.*

“And still depart

From death to death through life and life, and find

Nearer and ever nearer Him who wrought—

Not matter, not the outward universe,
But—this main miracle that THOU
ART THOU.”

—*Tennyson.*

“I am I and thou art thou; so we are and so we shall remain.”

—*Emerson.*

Then may be said or sung a Hymn. After which may be read as follows—in part or all.

THE ANCIENT PERSIAN SCRIPTURES
TEACH AS FOLLOWS:—

Death is certain to all things which

are subject to birth, and regeneration to all things which are mortal. Wherefore it doth not behoove thee to grieve about that which is inevitable. Think not that I fear the world, nor my departure from it. Death being a fact, I have no fear of it. That which I alone fear is not having lived well enough.

When the pure soul is about to depart, what is the difference between expiring on a throne or on the bare ground? O my child! in the day of resurrection they will ask you what have you done in the world, and not from whom you are descended. I, myself, am hell, purgatory, and paradise.

Just to thy wish the door of Heaven is found open before thee. Be free from duplicity, and stand firm in the path of truth; be free from care and trouble, and turn thy mind to things which are spiritual. Let the motive be in the deed, and not in the event. Be not one whose motive for action is the hope of reward.

The world, O my brother! continueth not to any one; place your affections on the Creator of the universe, and that will suffice.

THE ANCIENT HINDU SCRIPTURES
TEACH AS FOLLOWS:

Heaven is a palace with many doors, and each one may enter in his own way. Can ye not see that eternal existence begins in this life? He who neglects to perform the duties of this life is not fit for this world, much less for any higher world.

The soul is the principle of life, which the Sovereign Wisdom employed to animate bodies. Matter is inert and perishable. The soul thinks, acts, and is immortal.

There is another invisible, eternal existence superior to this visible one, which does not perish when all things perish. Those who attain to this never return. The FATHER of us all waits, enthroned in immortal light, to welcome the good into His kingdom of joy; to the homes He has prepared for them, where He dwells beyond the stars.

THE ANCIENT CHINESE SCRIPTURES
TEACH AS FOLLOWS:—

When you have learned how to live well, you will know how to die well.

Heaven penetrates to the depths of all hearts, as daybreak illumines the darkest room. We should strive to reflect Its light, as two instruments in complete harmony respond to one another.

Life and death depend on the law of Heaven, which is immutable. Poverty and riches are dispensed by Heaven, who cannot be compelled. A wise

man reveres the dispensations of Heaven, and thus enjoys inward tranquillity and peace.

THE ANCIENT EGYPTIAN SCRIPTURES
TEACH AS FOLLOWS:—

The soul lives after the body dies. The soul passes through the gate; he makes a way in the darkness to his FATHER.

He has pierced the heart of evil, to do the things of his FATHER. He has come a prepared Spirit. He says: Hail, thou Self-Created! Do not turn me away. I am one of Thy types on earth. I have not privily done evil against any man; I have not been idle; I have not made any to weep; I have not murdered; I have not defrauded.

Then shall the Judge of the dead answer: Let this soul pass on; he is without sin; he lives upon truth. He loved his father, he honored his mother; he loved his brethren; he never preferred the great man to him of low condition. He has made his delight in doing what is good to men, and what is pleasing to the FATHER. He has given food to the hungry; drink to the thirsty; and clothes to the naked. His lips are pure, and his hands are pure. His heart weighs right in the balance. He fought on earth the battle of the good, even as his FATHER. He was a wise man. He was a brother to the great men, and a father to the humble ones: and he never was a mischief-maker.

Such as these shall find grace in the

eyes of the FATHER. They shall dwell in the abodes of glory, where the heavenly life is led. The bodies which they have abandoned will repose forever in their tombs, while they will enjoy the presence of the Great FATHER of us all.

Here may be said or sung a Hymn. After which may be read as follows—in part or all.

THE ANCIENT BUDDHIST SCRIPTURES TEACH AS FOLLOWS:—

Man never dies. The soul inhabits the body for a time, and leaves it again. The soul is myself; the body is only my dwelling place. Birth is not birth; there is a soul already existent when the body comes to it. Death is not death; the soul merely departs, and the body falls. It is because men see only their bodies, that they love life and hate death. Thinking of the soul as unbodily among bodies, and firm among fleeting things, the wise man casts off all grief.

The effect of water poured on the root of a tree is seen aloft in the branches and fruit; so in the next world are seen the effects of good deeds performed here. There are treasures laid up in the heart—treasures of charity, piety, temperance, and soberness. These treasures a man takes with him beyond death, when he leaves this world.

The pearls and gems which a man has collected, even from his youth, cannot go with him to another world.

Friends and relations cannot go with him a step further than his place of burial. But a man's actions, good or bad, go with him to the future world. As kindred, friends, and dear ones salute him who hath travelled far and returned home safe, so will good deeds welcome him who goes from this world and enters another.

Never will I seek or receive private, individual salvation; never will I enter into final peace alone; but forever and ever, and everywhere, I will live and strive for the universal redemption of every creature throughout all the worlds.

THE ANCIENT JEWISH SCRIPTURES TEACH AS FOLLOWS:—

We brought nothing into this world, and it is certain we can carry nothing out. The Holy One gave, and hath taken away; blessed be His Name.

I know that my Redeemer liveth, and that He shall stand revealed, at last, upon the earth. And though after my death worms destroy this body, yet shall I see Him; whom I shall see for myself, and mine eyes shall behold, and not another.

Thou hast been our refuge, from one generation to another. Before the mountains were brought forth, or ever the earth and the world were made, Thou art; from everlasting, and world without end. A thousand years in Thy sight are but as yesterday; seeing that is past as a watch in the night. Man walketh in a vain shadow, and

disquieteth himself in vain ; he heapeth up riches, and cannot tell who shall gather them. And now what is my hope? Truly my hope is even in Thee, O Holy One! The days of our age are threescore years and ten ; and though men be so strong that they come to fourscore years, yet is their strength then but labor and sorrow ; so soon passeth it away, and we are gone. So teach us to number our days, that we may apply our hearts unto wisdom. Can a woman forget her own child? Yea, they may forget ; yet will I not forget thee. As one whom his mother comforteth, so will I comfort thee.

When my father and my mother forsake me, then the Holy One will take me up.

Here may be said or sung a Hymn. After which may be read as follows—in part or all.

THE ANCIENT GRECIAN SCRIPTURES TEACH AS FOLLOWS:—

In the ethereal regions above is the real eternal world. All the objects on this earth are merely imperfect images, or reflections, of the things in that world of realities.

There are the types of all things, as they came fresh from the Divine Mind. All is beautiful, transparent, and harmonious.

We, who live in the deep abyss of the material world, imagine that we are in an elevated place, and we call the atmosphere heaven.

It is as if a man were looking at the

sun or the stars from the bottom of the ocean, and, seeing them reflected through the water, should imagine that the sea itself was the sky.

A soul embodied on this earth is like a man imprisoned in a deep cave, where the only light admitted comes from a fire that is burning above him and behind him. Many objects pass and repass in the light, but the captive merely sees the shadows of those things reflected on the walls of the cave. He thinks those shadows are realities ; and if he hears voices, he thinks the shadows are speaking. If he should be pulled up out of the cave, he would shut his eyes at first, because the light would be too strong for them. He would need to have practice to enable him to see real objects. First, he would see only the shadows of men and things, as if reflected in the water ; then he would begin to see things themselves, but better by night than by day ; he would see the moon and stars better than the sun ; gradually he would be able to look at the sun itself, and to see all things properly. Then he would understand *that* to be the world of realities. Whenever he remembered his former dwelling in a cave, he would rejoice in the change of his condition, and he would feel pity for those who were still imprisoned there. Nothing that could be offered him would tempt him to go back. If he were dragged back into the cave, he would be as much blinded by going out of light into darkness, as he had

been by going out of darkness into light; and if he were to tell those imprisoned in the cave that the things they saw there were not realities, but mere shadows, they would say he had lost his sight by going up above.

Thus do I hope that something awaits those who die, and that it will be better for the good than for the evil; as has been said long ago.

When thou shalt have laid aside thy body, thou shalt rise, freed from mortality, and become an inhabitant of the kindly skies. The body must descend to the place ordained, but the soul will not descend: being a thing immortal, it will ascend on high, where it will enter a heavenly abode.

Not by lamentations and mournful chants ought we to celebrate the funeral of a good man, but by hymns; for in ceasing to be numbered with mortals, he enters upon the heritage of a diviner life. It is impossible there should be much happiness in this life; but there is great hope that after death every person may obtain what he most wishes for. This doctrine is not new, but has been known to all nations.

The body is as a prison, from which the soul must be released before it can arrive at the knowledge of things real and immutable. The soul of each of us is an immortal spirit, and goes to other immortals to give an account of its actions. Can the soul be destroyed? No. But if, in this present life, it has shunned being governed by

the body, and has governed itself within itself, and has separated from the body in a pure state, taking nothing sensual away with it, does it not then depart to that which resembles itself,—to the invisible, the divine, the wise, the immortal?

Those who have lived a holy life, when they are freed from this earth, and set at large, as it were from a prison, will arrive at a pure abode above, and live without mortal bodies through all future time. The soul, which cannot die, merits all the moral and intellectual improvement we can possibly give it. A spirit, formed to live forever, should be making continual advances in virtue and wisdom.

THE ANCIENT ROMAN SCRIPTURES TEACH AS FOLLOWS:

When I consider the faculties with which the human soul is endowed, its amazing celerity, its wonderful power of recollecting past events, and its sagacity in discerning the future, together with its numberless discoveries in the arts and sciences,—I feel a conscious conviction that this active, comprehensive principle cannot possibly be of a mortal nature. And as this unceasing activity of the soul derives its energy from its own intrinsic and essential powers, without receiving it from any foreign or external impulse, it necessarily follows that its activity must continue forever. I am induced to embrace this opinion, not

only as agreeable to the best deductions of reason, but also in deference to the authority of the noblest and most distinguished philosophers.

I consider this world as a place which Nature never intended for my permanent abode; and I look on my departure from it, not as being driven from my habitation, but simply as leaving an inn. Oh, glorious day, when I shall join the Divine Assembly of souls! For I shall go not only to meet great men but also those whom I have loved—their spirits looking back upon me, departed to that place whither they knew that I should soon come; and they have never deserted me. If I have borne their loss with courage, it is because I consoled myself with the thought that our separation would not be for long.

The way to Heaven which Nature marks out is secure and pleasant. There needs no train of servants, no pomp of equipage, to make sure our passage thither; no money or letters of credit are necessary for the expenses of that voyage: the graces of an honest mind will serve us on the way, and make us happy at our journey's end. He who in the present state vanquishes completely the sensuous nature will pass, at death, into the Life Eternal illumined and gladdened by the bright splendors of Immortal Wisdom and Truth.

Death doth its efforts on the body spend;
But the aspiring soul doth upward tend.

Nothing can damp that bright and subtile flame,
Immortal as the Source from whence it came.

THE ANCIENT ARABIAN SCRIPTURES TEACH AS FOLLOWS:—

A man's true wealth is the good he does in this world. When he dies, mortals will ask what property he left behind him; but angels will ask him, What good deeds hast thou sent before thee?

On that day shall men come forward in throngs to behold their works; and whosoever shall have wrought an atom's weight of good shall behold it, and whosoever shall have wrought an atom's weight of evil shall behold it.

On parent knees a naked, new-born child
Weeping thou sat'st, while all around thee
smiled:

So live that, sinking in thy long last sleep,
Thou then mayest smile while all around
thee weep.

*Here may be said or sung a Hymn. After
which may be read as follows—in part
or all.*

THE GOSPELS OF THE ANCIENT CHRISTIAN SCRIPTURES TEACH AS FOLLOWS:—

Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

And he opened his mouth, and taught them, saying, Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn;

for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they who do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see the FATHER. Blessed are the peace makers; for they shall be called children of the FATHER. Blessed are they that are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for the Truth's sake. Rejoice, and be exceeding glad; for great is your reward in heaven.

Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal.

Not every one who saith: Lord, Lord! shall enter into the kingdom of heaven; but he who doeth the will of the FATHER who is in heaven.

Let not your heart be troubled. Ye believe in the FATHER; believe ye also that in the FATHER'S house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. I came

forth from the FATHER, and am come into the world; again I leave the world, and go to the FATHER. If ye loved me, ye would rejoice, because I said, I go unto the FATHER. A little while, and ye shall not see me, and again, a little while, and ye shall see me, because I go to the FATHER.

FATHER, I will that they also, whom Thou hast given me, be with me where I am; that they may behold the glory, which Thou hast given us; for Thou lovedst us before the foundation of the world. That they all may be one; Thou, FATHER, in me, and I in Thee, and they also one in us. I am Resurrection and Life, saith the FATHER; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die.

THE EPISTLES OF THE ANCIENT CHRISTIAN SCRIPTURES TEACH AS FOLLOWS:—

I would not have you ignorant, brethren, concerning them who are asleep, that ye sorrow not, as they do who have no hope. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body.

There is a natural body, and there is a spiritual body. Howbeit that is not first which is spiritual, but that which is natural; and afterward that which is spiritual. As is the earthy, such are they also that are earthy; as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of Heaven; neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall all be changed, in a moment, in the twinkling of an eye; the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed to us. For eye hath not seen, nor ear heard, nor the heart of man conceived, the things which the FATHER hath prepared for them that love Him.

On this account we are not faint-hearted; but though our outward man is perishing, yet is the inward man renewed day by day. And our light affliction, which is but for a

moment, is working out for us, in a higher and still higher degree, an everlasting weight of glory; while we look not at things seen, but at things unseen; for the things which are seen are but for a time; but the things which are unseen are everlasting.

And we know that, if our earthly tent, in which we now tabernacle, be destroyed, we have a building provided by Our FATHER—a house not made with hands, everlasting, in the Heavens. While we remain in this, we groan, earnestly desiring to be clothed upon with our habitation which is from Heaven; for, indeed, when we have put off our present habitation, we shall not be found naked.

While in this habitation we groan, being burdened; not that we desire to be unclothed, but to be clothed upon, that mortality may be swallowed up by life.

Now He that hath created us with this very longing is Our FATHER, who also hath given to us the Spirit as a pledge of its fulfilment.

After which, on special occasions or by special request, appropriate remarks may be made.

Then, after a period of silence, may be said a portion or all of the following Prayers.

(When used for an Easter-Day or an All-Saints' Day Service, additional Prayers may be found on succeeding pages of this book.)

OUR FATHER, with whom do live the spirits of those who depart hence, and with whom the souls of the faithful, after they are delivered from

the burden of the flesh, are in joy and felicity; we give Thee hearty thanks for the good examples of all those Thy children, who, having finished their course in faith, do now rest from their labors. And we beseech Thee, that we, with all those who are departed in the true faith of Thy Holy Name, may have our perfect consummation and bliss in Thy eternal and everlasting glory. And may we be worthy to receive that blessing, which Thou shalt then pronounce to all who love Thee, saying: Come, ye blessed children, receive the kingdom prepared for you from the beginning of the world.

Thou art our refuge in trouble, and the rock of our trust; Thou art our only abiding stay; and although clouds and darkness be round about Thee, we doubt not Thine infinite good-will. FATHER, Thou dost hear us and art always present in our hearts to fill them with Thy consolations and hope. It has pleased Thee to enter our circle with that mysterious event we call death. One with whom we exchanged sweet counsel has vanished, and these familiar places will know the departed no more.

O FATHER, break up our insensibility to the nearest and most solemn realities, that we may learn no longer to pursue shadows which fade away in our grasp. By the removal of the near and dear, may we be led to commune with ourselves and with Thee; to see the uncertainty of earthly life, and the momentous interests of eternity. May

we not mourn as without hope. All are in Thy holy keeping, the living and the dead. The friends whom we love depart, but Thy providence still is around them. The dust returns to the earth as it was, but the spirit ascends to Thee, who gave it; to pursue, if attaining to the resurrection of the just, that higher life into which death is but a new birth. May this faith spring up like a fountain to gladden our souls. Let it rise upon us like a light of heaven, and scatter every cloud.

Our FATHER, give us strength to return to the duties of life with increased diligence and with purer aims. May our walk henceforth be more thoughtful, now that the shadow of the grave lies anew upon our path. Of that mysterious change, through which our loved one has now passed, and which, in Thy time, awaits us also, may we cherish no appalling thoughts. May we regard it as a step in our immortal progress which will no longer seem gloomy and dark when the lights of eternity have fallen upon it. And when we are called to follow our departed ones, may we be found in the way of righteousness, and with a hope within that shall triumph over the grave. Lead us into that world where all tears are wiped from all eyes; and, joined to the glorious assembly of the just made perfect, may we look back upon the tribulations of this world as the instrument of Thy choicest grace.

Blessed be Thy name, Our FATHER, for the assurance of eternal life; for

the faith that, when the night of death is past, a glorious morning will come, when Thou shalt wipe away all tears from our eyes, and there shall be no more death, neither sorrow, nor crying, nor pain. Let this immortal hope sustain us in all our bereavements. May we embrace Thy promises, and be thankful; may we know that Thou art good, and be still.

With Thy whole Church throughout the world we give Thee thanks for all Thy faithful children who, having witnessed a good confession, have left the light of their example to shine before Thy people on earth. Blessed be the memory of all Thy saintly children. Teach us, who now dwell upon earth, to practice their doctrine, to imitate their lives, and to follow their example.

OUR FATHER, who art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in Heaven. Grant us day by day our needful bread. Forgive us our trespasses, as we forgive those who trespass against us. And leave us not in our trials; but deliver us from evil.—*Amen.*

Here may be said or sung a Hymn. After which (when there is to be a Burial) may

be said as follows—either immediately or at the place of interment.

I HEARD a voice from Heaven, saying unto me: Write, From henceforth blessed are the dead who die in Holiness. Even so, saith the Spirit; for they rest from their labors, and their works do follow them. They shall hunger no more, neither thirst any more; and there shall be no more death, neither sorrow, nor crying, nor pain; for the former things are passed away.

Forasmuch as it hath pleased Our FATHER to take unto Himself the soul of His child, we therefore commit the body to the ground; earth to earth, ashes to ashes, dust to dust; in the living hope that, as we all have borne the image of the earthy, so also shall we all bear the image of the heavenly.

Let us pray:

Our FATHER who art in Heaven, with whom do live the spirits of them that depart hence, and with whom the souls of the faithful are in joy and felicity: we thank Thee for having given to us the dear friend whom Thou hast now taken away, and for the blessed assurance of reunion in a better world. Oh, grant that we, with all who are departed, may have our perfect consummation and bliss in Thine eternal glory.—*Amen.*



UNIVERSAL ASPIRATION AND TRUST.

Selections adapted and arranged for
UNITED WORSHIP
in Homes and Schools and Meetings.



"Thou hear'st us always, FATHER, this we know;"
Whate'er is best Thou wilt, in time, bestow;
For every breath of fervent, trustful prayer
By Thee is answered—somehow and somewhere.

Never in vain Thy children's falling tears;
Never in vain their agony of years;
Never in vain the long-continued prayer;
For Thou dost answer—somehow and somewhere.

Within our hearts we find Thine only throne
And humbly, boldly, there our wants make known;
This Penetralia is our House of Prayer,
And Thou dost answer—somehow and somewhere.

Not what we ask but what Thou seest is best
Thou grantest always, FATHER, ever blest;
The true and lasting burden of each prayer
By Thee is answered—somehow and somewhere.

Alone, or gathered with the "two or three"—
However few or feeble we may be—
All earnest, humble, and unselfish prayer,
FATHER, Thou answer'st—somehow and somewhere.

—M. K. S.



The protoplasmic cells which live and move in a water drop may conceive of that as the Universe and of themselves as the highest product of Creative Power. So uninstructed and conceited men conceive of themselves and the environment in which they live. But as they increase in wisdom they increase in humility and begin to realize that, as the Earth is one of the least of myriads of planets, so man may be one of the primary and lowest instead of the superior and highest products of Creative Power.

Still as "not a sparrow" nor a protoplasmic cell "falls to the ground without Our FATHER" much more must man be an object of His protecting care so constantly that not a desire nor a need can escape His knowledge nor fail of His loving response. It is in this spirit of Humility and yet of Aspiration and Trust that Jesus taught us: "When ye pray say, Our FATHER."

SILENT WORSHIP.

Inaudible move day and night,
And voiceless grows the flower:
Silent are pulsing wings of light,
And voiceless fleets the hour.

The wisest thoughts no utterance find,
The highest hope is dumb,
In silence grows the immortal mind,
And speechless deep joys come.

The loftiest mountain peaks among
Reigns stillness, everywhere;
So, highest rapture has no tongue—
No words has holiest prayer.

FATHER, Thy love is unexpressed,
As in our lives it blends;
And praise to Thee is always best
Which so begins and ends.

—Adapted from Anon.



UNITED WORSHIP.

In addition to Individual Worship the higher instincts of mankind universally call for United Worship. Among the more civilized people this Worship begins in the Home; if neglected there it always degenerates into empty formalism in Schools and in Religious Meetings.

Extemporaneous prayers in United Worship have rarely proved edifying. Not only the ears but also the eyes and, so far as possible, the voices of all assembled in Home, School or Meeting need to be joined in the United Worship.

For such Worship, simple and sincere, the Prayers which follow are designed. They have been gathered from the more intelligently devout utterances of all religions, in all ages, and adapted to the Catholic Gospel of "Our FATHER." Every sectarian thought, partisan phrase and uncatholic word has been carefully excluded. "Vain repetitions" and personal or selfish petition have also been excluded. Not a sentence nor a word has been retained or added that may not be used sincerely by any intelligent person in the world who devoutly believes in *One Supreme Being whom all men may address as, "Our Father."*



SUGGESTED ORDER OF WORSHIP.

- I. A PERIOD OF SILENCE. After which Sentences of the Scriptures of Catholicity may be read: and one or more Hymns said or sung.
- II. READINGS FROM CATHOLIC SCRIPTURES. After which a Canticle or other Hymn may be said or sung; and a Catholic Creed spoken—by all or by the leader alone.
- III. A PERIOD OF SILENCE. After which United Prayer; and one or more Hymns may be said or sung.

*At the more Public Meetings, such as those of First-Day,
the following may be added.*

- IV. A PERIOD OF SILENCE. After which Testimony or Teaching—according to "The Free Ministry of the Spirit" as commonly held by the Religious Societies of Friends.
- V. A CLOSING HYMN. After which, as a Benediction, may be said or sung the *Nunc Dimittis*—as given on a succeeding page—or similar words of Catholic Blessing.

*(During the Periods of Silence brief spoken Prayer may be offered
by any who may feel especially moved thereto.)*

ORDER OF UNITED WORSHIP.

After a Period of Silence, the leader may open the United Worship with one or more of the following sentences of Catholic Scriptures:—

I. "We worship the Pure One, the FATHER of Purity. We worship the Omnipresent Spirit, visible and invisible, who is in all that sustains the welfare of the good creation. We praise all good thoughts, all good deeds which are and will be; all that keeps pure, all that is good.

"Have the religions of mankind no common ground? Is there not everywhere the same enrapturing beauty beaming forth from many thousand hidden places? Broad, indeed, is the carpet Our FATHER has spread, and beautiful the colors He has given it. There is but one lamp in His house, in the rays of which, wherever we look, a bright assembly meets us. Our FATHER, whatever road we take joins the highway that leads to Thee."

— PERSIAN SCRIPTURES.

II. "How shall we revere Thee, O FATHER? Shall we love Thee as if we were something of ourselves, or as if we had anything of our own, or as if we belonged to another?

"Thou art what we are; Thou art what we do; Thou art all things, and there is nothing which Thou art not. Thou art the Mind that understandeth all things; Thou art the Good that doeth all things; Thou art the One

FATHER that makest all things."

— EGYPTIAN SCRIPTURES.

III. "May Our FATHER in Heaven be favorable to us? May the Eternal One protect us evermore. We have no other Friend, no other FATHER, than the FATHER of Heaven, who is the FATHER of Men.

"The flowers on altars are of many species, but all worship is one. Systems of faith are different, but there is one FATHER of all. The object of all religions is alike; all men seek the Object of their Love, and all the world is Love's dwelling."

— BRAHMANIC SCRIPTURES.

IV. "I AM THAT I AM. Thus shalt thou say: I AM hath sent me to you! Doubtless Thou art Our FATHER! He shall say unto me: My FATHER! Wilt Thou not say unto me: My FATHER?

"When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. We acknowledge our transgressions: and our sin is ever before us. Hide Thy face from our sins, and blot out all our iniquities. Thy sacrifices are an humble spirit: an humble and a contrite heart, O Our FATHER. Thou wilt not despise."

— JEWISH SCRIPTURES.

V. "The Supreme One is the PARENT of men. He is compassionate and unwearied in blessing. He inspects kingdoms, and makes no mistakes. Clear-seeing and intelligent, He dwells with men in all their actions. He is offended with wrong-doing.

"The catholic-minded man regards all religions as embodying the same truths; the narrow-minded man observes only their differences.

"The good man's purpose is to increase the mercy, charity, truth, kindness, and piety of all mankind."

—CHINESE SCRIPTURES.

VI. "Thou Eternal One, Thou PARENT of All, Thou most Excellent Radiance of Mercy, we take refuge in Thee! The root of religion is to reverence one's own faith, and never to revile that of others. He who is beloved of the FATHER honors every form of Religious Faith."

—BUDDHIST SCRIPTURES.

VII. "There is One Supreme Intelligence, who acts with order and design; the Source of all that is good and just. He is the Eternal Living Being, the FATHER of men; and the best men He calls His sons.

"Great Ruler and FATHER! Thou art called by many names, but art the Omnipotent One. Thou bringest order out of confusion, and guidest all to good. All that exist are Thy offspring; Thou art the FATHER of Mankind; Thou providest for all, the smallest as well as the greatest."

—GRECIAN SCRIPTURES.

VIII. "Amid all the conflict of opinions, there sounds through all the world one consenting law and idea: that there is One FATHER of All. We do not blame the variety of representations; only let men understand there is but One Divine Being; let them love One, and keep One in their thoughts. The good man remembers that every rational being is his kinsman. The law imprinted on the hearts of all men is to love the members of society as themselves. The eternal, universal, unchangeable law of all beings is: to seek the good of all men, as children of the same FATHER."

—ROMAN SCRIPTURES.

IX. "Thou art the Eternal One, in whom all order is centered. Thou art the Ruler of all things, visible and invisible. Thou art the FATHER of mankind, the Protector of the Universe.

"Whatever is thy religion, associate with men of opposite persuasions. If thou canst mix with them freely, and art not the least angered whilst listening to their discourse, thou hast attained peace, and art a master of creation."

—ARABIAN SCRIPTURES.

X. "Whosoever doeth the will of my FATHER who is in Heaven, the same is my brother, and my sister, and my mother. Of a truth I perceive that the FATHER is no respecter of persons; but in every nation he that revereth Him and worketh righteousness is accepted with Him. When

ye pray, say: Our FATHER. Thou, FATHER, in me, and I in Thee. I and the FATHER are one. Though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) to us there is One, even the FATHER, of whom are all things and we in Him. I will arise and go to my FATHER, and will say unto Him: FATHER, I have sinned against heaven, and before Thee, and am no more worthy to be called Thy child! Behold what manner of love the FATHER hath bestowed upon us that we should be called His children."

—CHRISTIAN SCRIPTURES.

Here Hymns may be said or sung, and Lessons from the Catholic Scriptures of the World may be read; after which a Catholic Canticle may be said or sung.

CATHOLIC CANTICLES.

VENITE, EXULTEMUS.

O come, let us sing to the FATHER; let us heartily rejoice in the strength of our salvation.

Let us come before His presence with thanksgiving; and show ourselves glad in Him with songs.

He alone is Our FATHER, and the FATHER of all mankind. In His hands are all the corners of the earth; and the strength of the hills is His also.

The sea is His, and He made it; and His hands prepared the dry land.

O come, let us worship and adore; let us be glad and rejoice in Him.

He is our loving FATHER, and we are the children of His guidance, and of His ceaseless care.

O worship we all in the beauty of holiness; let the whole earth join in love to Him.

For He cometh, for He cometh to judge the earth; and with righteousness to judge the world, and the people with His truth.

Glory be to Thee, FATHER, Ever-blessed One, over all supreme; as it was in the beginning, is now, and ever shall be; world without end.—*Amen.*

GLORIA IN EXCELSIS.

Glory be to Thee on high; and on earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory: O FATHER, heavenly, holy, loving and eternal.

All we are Thy begotten children, O FATHER; begotten of Thyself and, with Thee, eternal. Thou takest away the sins of the world, and hast mercy on us: Thou takest away the sins of the world, and hast mercy upon all; Thou takest away the sins of the world, and hearest our prayer. Thou sittest upon the throne of power, Our FATHER, and deliverest us.

For Thou only art holy; Thou only art Supreme; Thou our Creator, our Sustainer, our Redeemer, our Saviour, art also Our FATHER.—*Amen.*

TE PATREM LAUDAMUS.

We praise Thee, FATHER; we acknowledge Thee to be supreme.

All the earth doth worship Thee, the FATHER everlasting.

To Thee all angels cry aloud; the Heavens, and all the Powers therein.

To Thee cherubim and seraphim continually do cry: Holy, Holy, Holy, Holy art Thou forever; Heaven and earth are full of the majesty of Thy Glory!

The blessed company of the apostles praise Thee; the goodly fellowship of the prophets praise Thee; the noble army of martyrs praise Thee.

The holy church throughout all the world doth acknowledge Thee, the FATHER of an infinite Majesty.

We all are Thine own begotten sons through the Holy Ghost, the Comforter.

Thou art the King of Glory forever; Thou art the everlasting and only FATHER.

When Thou tookest upon Thee to deliver man, Thou didst reveal Thyself to the souls of Thy children; when Thou hadst shown them the nature of sin: Thou didst open the kingdom of Heaven to all believers; Thou callest all to Thy right hand to share Thy glory, O Our FATHER.

We believe that Thou, alone, wilt be our Judge: we therefore pray Thee help Thy children whom Thou hast redeemed with Thine eternal love; make them to be numbered with Thy Saints, in glory everlasting.

FATHER, save Thy people and bless Thine heritage; govern them and lift them up forever.

Day by day we magnify Thee, and we worship Thy Name ever, world without end.

Vouchsafe, FATHER, to keep us this day without sin.

FATHER, have mercy upon us, have mercy upon us.

FATHER, let Thy mercy be upon us, as our trust is in Thee.

FATHER, in Thee have we trusted; let us never be confounded.

Here may follow a Catholic Creed.

CATHOLIC CREED.

(This which follows is an adaptation of all truly unsectarian or catholic portions of the various Creeds of the Great Religions of the World, including the so-called Apostles' Creed and those known as the Nicene and the Athanasian.)

We believe in One FATHER Almighty, Creator of heaven and earth, and of all things visible and invisible; and in One Human Family, children of the FATHER: begotten, not made; of one substance with Him and partakers of His Divinity.

We believe in the Holy Spirit, as the Giver of Life, proceeding from the FATHER as His Light Indwelling that enlighteneth every man who cometh into the world.

We believe in One Church, catholic and universal, which is the Blessed Company of All Faithful People of every religion and age.

We believe in the Forgiveness of Sins, the Immaculate Conception and New Birth of the Spirit, and in the Life of Perfect Holiness.

We believe in the Resurrection of all Souls from Death and in the Life Everlasting.—*Amen.*

A Period of Silence. After which the leader may announce and lead in the United Prayer.

FIRST DAY PRAYER.



The leader may say:

Let us unite our hearts and voices in Petition and Confession, as follows:—

Our FATHER who art in Heaven, we reverence Thy Name. Thy kingdom come. Thy will be done on earth as in Heaven. Grant us this day our needful bread. Forgive us our trespasses as we forgive every one who trespasses against us. Leave us not in our trials, but deliver us from evil.



Most merciful FATHER, we have erred, and strayed from Thy ways; we have followed too much the carnal desires of our hearts; we have neglected Thy holy laws; we have left undone things which we ought to have done, and have done things which we ought not to have done. Have mercy upon us; restore those who are penitent; and grant, O most merciful FATHER, that we may hereafter live righteous and devoted lives, to the honor of Thy Holy Name.

Here the leader, alone, may continue as follows.

Our FATHER, who art very pitiful and ever ready to forgive Thine erring and truly repentant children, pardon and absolve us, we pray Thee. And grant that we may become beautiful in the inner man. Whatever outward things we have, may they be at peace with those within. May we deem Wisdom true riches; and may we have only such a portion of earthly goods as the wise may safely possess and employ. May we be pure in heart. May we hunger and thirst after righteousness. May we be perfect as Thou art perfect.

May it be unto us according to our faith. Increase our faith till we shall be able to remove mountains and nothing be impossible to us. May we realize that Thy Omnipotence, Wisdom, and Love are ours to possess and to use. May we know that All Power in Earth and Heaven are given to us and that All Things are ours.

May we be one with Thee, and filled with all Thy Fulness. May we be Thy Begotten Children; well-beloved and loving Thee in return with all our heart and soul, and mind, and might, and strength. May we cultivate and increase this love to Thee by loving all our fellow-men upon the earth even as we love ourselves.

O Thou, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us Thy children in all assaults of evil;

that we, surely trusting in Thy defence, may not fear the power of any adversaries.

Our Heavenly FATHER, who hast brought us safely to the beginning of this day, defend us in the same with Thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by Thy governance, may be righteous in Thy sight.

High and mighty Ruler of the Universe, who dost behold all the dwellers upon earth, most heartily we pray Thee to bless Thy servants who preside over the nations of the earth, and all others in authority; so replenish them with the grace of Thy Holy Spirit, that they may always incline to Thy will, and walk in Thy way. Endue them plenteously with heavenly gifts; grant them in purity and usefulness long to live; and finally, after this life, to attain everlasting joy and felicity. Creator and Preserver of all mankind, we humbly beseech Thee for all sorts and conditions of men; that Thou wouldest be pleased to make Thy ways known unto them; Thy saving health unto all nations. We pray for Thy Holy Church Universal; that it may be so guided and governed by Thy good Spirit, that all who call themselves Thy children may be led into the way of truth, and hold their faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to Thy fatherly

goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; that it may please Thee to comfort and relieve them, according to their several necessities; giving them patience under sufferings, and a happy issue out of all their afflictions.

For the above the following may be substituted; or selections from each may be made.

From all blindness of heart, from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness; from all inordinate and sinful affections; and from all the deceits of the world and the flesh, Our FATHER, deliver us.

May it please Thee to give to all nations unity, peace and concord. May it please Thee to give us an heart to love Thee, and diligently to live after Thy commandments. May it please Thee to give to all Thy children increase of grace to hear meekly Thy Truth, to receive it with pure affection, and to bring forth the fruits of the Spirit. May it please Thee to bring into the way of Truth all such as have erred, and are deceived. May it please Thee to strengthen such as do stand; to comfort and help the weak-hearted; and to raise up those who fall.

May it please Thee to succour, help, and comfort, all who are in danger, necessity, and tribulation. May it please Thee to preserve all who travel by land or by water, all sick persons, and young children; and to show Thy pity upon all prisoners and captives.

May it please Thee to defend, and provide for, the fatherless children, and widows, and all who are desolate and oppressed. May it please Thee to have mercy upon all men. May it please Thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts.

May it please Thee, Our FATHER, to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them. May it please Thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of Thy Holy Spirit to amend our lives according to Thy Holy Word.



Here all may unite their voices in one, or both, of these closing Petitions.

FATHER of all mercies, we, Thine unworthy children, do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us, and to all men. We bless Thee for our creation, preservation, and all the blessings of this life; but above all, for Thine inestimable Love in the redemption of the world from ignorance and from sin; for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful; and that we show forth Thy praise, not only with our lips, but in our lives, by giving up ourselves to Thy service, and by

walking before Thee in holiness and righteousness all our days.

Heavenly FATHER, who hast given us grace at this time with one accord to make our common supplications unto Thee, and dost promise that when two or three are gathered together in Thy name Thou wilt grant their requests, fulfil now the desires and petitions of Thy children as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come Life Everlasting.—*Amen.*

A Hymn may here be said or sung.

At all Public Meetings may follow Testimonies or Teachings, according to the "Free Ministry of the Spirit" as commonly held by the Religious Societies of Friends; and Hymns may, also, be said or sung.

A Period of Silence. After which the Worship may conclude with the following Benediction, said or sung, in which all may unite their voices.



NUNC DIMITTIS.

Now FATHER, lettest Thou Thy children depart in peace, according to Thy word. For our eyes have seen the salvation which Thou hast prepared before the face of all people; even a Light to lighten the nations and to bring glory to all Thy children upon earth.

Glory be to Thee, FATHER, Ever-blessed One, over all supreme: As it was in the beginning, is now, and ever shall be; world without end.—*Amen.*

SECOND DAY PRAYER.



After a Hymn, said or sung, and a Scripture Lesson, the leader may announce the Day and Page. Then may follow a Period of Silence. After which may be said:

Let us unite our hearts and voices in the opening Petition, as follows:—

Our Heavenly FATHER, we reverence Thy Name. Thy kingdom come, Thy will be done on earth as in Heaven. Grant us this day our needful bread. Forgive us our trespasses as we forgive every one who trespasses against us. Leave us not in our trials, but deliver us from evil.

Here the leader, alone, may continue, as follows:—

Accept our thanks for Thy great goodness in bringing us to this day in the enjoyment of so many blessings. While we gratefully receive the gifts of Thy bounty, may we not incur the guilt of loving the creature more than the Creator, or of laying up treasure on earth to the neglect of treasure in heaven.

We thank Thee for our domestic ties and family blessings. May we endeavor to discharge our several duties to each other with tenderness and fidelity. Let tranquillity, harmony, and love abide in our dwelling, and the voice of health and cheerfulness be continually heard in it. Thy blessing is on the habitation of the just; let us be the joyful objects of that blessing, now and forevermore.

Let Thy mercy encompass our abode, and follow us in all our ways. Throughout our earthly pilgrimage be Thou our guide and comforter; may Thy rod and Thy staff be our support in the valley of the shadow of death; and lift up the light of Thy countenance upon us in the regions of eternal day. Pity our infirmities, pardon our sins; and from our united hearts accept this tribute of devotion.

Thou art never far from any one of us, and we cannot flee from Thy presence. If we say, The darkness shall hide us, even the night shall be light about us; for the darkness and the light are both alike to Thee. Thou discernest every thought and intention of our hearts. Thou art acquainted with all our ways, and there is not a word in our tongues, but Thou knowest it altogether. May this truth be deeply impressed upon our minds.

However occupied, and in whatever place or circumstances we may be, may we remember that Thou art with us; that no fault which we commit will be overlooked, no virtue we exercise be unnoticed, and no prayers which we utter be unheard by Thee. Encircled in Thy protecting arms, may we fear no evil. Encompassed by Thy presence, may we dread all sin. When discouraged by difficulties, may we look up to Thee from whom our help cometh; when distressed by calamity, may we take refuge in Thy mercy, and find peace by staying our minds on Thee.

Heavenly FATHER, inspire our hearts with cheerful trust in Thy providence and quicken our benevolent affections. Give us a spirit to sympathize with the troubled; to help the needy; to restore the wanderer; to strengthen the weak; to encourage the desponding; and to do good as we have opportunity towards all men. May we keep our hearts open to the teaching of Thy Spirit, that we may steadily oppose all that is sinful and wrong, and labor on in faith and prayer for the right, the pure, and the good. Never may we trust in oppression, nor build our hope upon the uncertain riches of the world. May we feel that life is given us for a high and sacred purpose, and be enabled through Thy grace so to use it that each day, as it brings us nearer to the spirit world, may bring us nearer to Thee in the spirit and temper of our minds. May the disciplines of life work together with all good influences for the regeneration of our souls.

We look to Thee for blessings upon all the inhabitants of the earth. May every family be a nursery of virtue and every heart be consecrated to religion, pure and undefiled. Prosper all efforts made and means employed and instruments raised up to correct the errors, to purge away the corruptions and wrongs of mankind, and to spread the pure light of knowledge, truth, liberty, and peace throughout the world.

Here all may unite their voices in this closing Petition:—

May we love Thee with all our heart, and mind, and might, and strength. May we love every one of our fellow-men as ourselves. May we be pure in heart. May we hunger and thirst for righteousness. May we be holy as Thou art holy. May we be perfect as Thou art perfect. May we be filled with all Thy fulness. May we be one with Thee; Thou in us and we in Thee, evermore.—*Amen.*

A Hymn may here be said or sung.



THIRD DAY PRAYER.



After a Hymn, said or sung, and a Scripture Lesson, the leader may announce the Day and Page. Then may follow a Period of Silence. After which may be said:

Let us unite our hearts and voices in the opening Petition, as follows:—

Our Heavenly FATHER, we reverence Thy Name. Thy kingdom come, Thy will be done on earth as in Heaven. Grant us this day our needful bread. Forgive us our trespasses as we forgive every one who trespasses against us. Leave us not in our trials, but deliver us from evil.

Here the leader, alone, may continue, as follows:—

Our FATHER, who hast dispersed the shades of night; we pray that every shadow of error and unbelief may pass from our minds. As we behold the light of a new morning, which is sweet and pleasant to our eyes, so let the light of Thy truth shine in upon us,

and let there be within us no darkness at all. As we feel in our bodies the refreshing influence of nightly rest, as we breathe anew the fresh air of the morning and are warmed by the beams of the returning sun, so may our bosoms glow with a renewed sense of Thy love, and our hearts be kindled with adoring gratitude and affection.

We call upon our souls, and all that is with us to bless and praise Thy Holy Name, and not to forget all Thy benefits. Thou forgivest our iniquities, healest our diseases, redeemest our lives from destruction, and crownest us with loving kindness and tender mercy. Teach us how to thank Thee as we ought; to show forth Thy praise not only with our lips but in our lives, by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days. May we cherish that faith which is manifested by a holy life. May we cultivate that piety which deeply reverences and supremely loves Thee. Unworthy as we are, we yet would seek Thy face and implore Thy favor; for Thou hast bid us look to Thee who wilt never forget nor forsake Thy children, and art always ready to forgive those who truly turn to Thee.

We pray that, above all things, Thou wouldst assist us in loving and serving Thee. What our lot shall be, we leave to Thy wise providence. Teach us, under all circumstances, to be grateful to Thee in prosperity and resigned to Thy Will in affliction and distress.

Inspire our hearts with pure love, enlighten our minds with heavenly wisdom, and make our desires conform themselves to Thy purposes. May gratitude be the pervading disposition of our souls. May we always feel that we are Thy children; that we have received from Thee infinitely more than we deserve; and that the least return which we can make is, to be contented and cheerful under Thy loving care.

May our reverence for Thee be displayed in our conduct toward our brethren of the human family: may we constantly regard them every one with feelings of pure benevolence, and do unto them as we should wish them to do unto us. May Thy children, however divided in opinion, be joined together in the bond of peace and in earnest regard for the interests of true religion and virtue. May Thy name and truth be known and glorified more and more, till the whole world shall come to the perfect light.

Our FATHER, unite us to Thyself and Thy great family in heaven and on earth. Everywhere may Thy children see Thee; in Thee may they know and love each other. May false worships perish; live Thou, supreme and only One, who art Love, in the pure and loving service of all souls on earth and throughout the universe. So may violence cease, and peace prevail; so may discord pass into communion of hearts; so may slavery and oppression give place to

justice and freedom. So may Thy sinning and suffering children all rise into service of each other; into one living Church, into Thy peace soothing every sorrow, and hallowing every joy.

Here all may unite their voices in this closing Petition:

May we love Thee with all our heart and mind and might and strength. May we love every one of our fellow-men as ourselves. May we be pure in heart. May we be holy, as Thou art holy. May we be perfect, as Thou art perfect. May we be Thine own begotten, new-born and well-loved children. May we be filled with all Thy fulness. May we be one with Thee; Thou, FATHER in us and we in Thee, now and evermore.—*Amen.*

A Hymn may here be said or sung.



FOURTH DAY PRAYER.

After a Hymn, said or sung, and a Scripture Lesson, the leader may announce the Day and Page. Then may follow a Period of Silence. After which may be said:

Let us unite our hearts and voices in the opening Petition, as follows:—

Our Heavenly FATHER, we reverence Thy Name. Thy kingdom come, Thy will be done on earth as in Heaven. Grant us this day our needful bread. Forgive us our trespasses as we forgive every one who trespasses against us. Leave us not in our trials, but deliver us from evil.

Here the leader, alone, may continue, as follows:—

May Thy Spirit direct and rule our hearts, teaching us what to do and what to avoid; that we may continue Thy faithful children this day, and all the days of our life. May our prayers and meditations be always acceptable in Thy sight, our Strength and our Redeemer.

We give Thee humble thanks for Thy fatherly care over us, in bringing us to another day. We gratefully acknowledge our dependence upon Thee for all the necessities, conveniences, and comforts of our life; for all the means of our well-being here, and of our everlasting happiness hereafter. We give Thee thanks for the light of Thy truth, the help of Thy grace, the support of Thy promises, and for all the blessings which Thou hast vouchsafed unto us. May we ever walk as in Thy sight, keeping ourselves from all sin. Enable us to resist and overcome temptation: to follow the motions of Thy indwelling Spirit; to be true and just in our dealings; watchful over our thoughts, words, and actions; diligent in all our duties and temperate in all things. Shine in so vividly upon our hearts, that nothing we behold or think or do may cloud Thy presence. Draw us so near to Thyself that the world may find no room to come between us and Thee. Fortify us by Thy Spirit against the temptations that await us, and spare us trials greater than we can bear. Give us calmness and self-con-

trol under every disappointment and provocation. Enable us to meet with gentleness and forbearance any opposition to our wishes, and to strive with patience against our own infirmities and faults not doubting that success shall ultimately attend our efforts, if we faint not.

Our FATHER, help us to seek not our own only, but each the other's welfare and enjoyment. Enlarge our hearts towards our race. We pray for all men, but especially for those less happy than ourselves; for the poor and oppressed, the sick and solitary. Inspire us with reverence for Humanity as made in Thy likeness. Hasten our feet at its cry, open our hands to its want, and sweeten our lips for its consolation.

Warm our hearts with love to Thee; with the love of goodness, of purity, and of all Thy moral perfections; that by these our faith and trust in Thee may be increased and strengthened, and that we may rejoice that all the different dispensations of our lives are in Thy Hand. Make us children of the Light and of the Day, and show us the way wherein we should walk. Quicken our dulness in Thy service. Release our hearts from the bondage of sin and the fetters of temptation: and so assist us in all our doings with Thy most gracious favor, that when the days of this our mortal life are ended, we may inherit that endless life which Thou hast prepared for all who love and revere Thee.

The following may be used instead of the above; or selections from each may be made.

O Thou, to whom the depths of our hearts are open, we need not declare the sins which Thou seest, and which we mourn. We would not forget the beauty of the soul even in us; through all stains and defilements help us to perceive Thine Image in which man is made, that we may know Thee with us and in us, that we may feel the unspeakable worth of our being and that we may be raised through love and sorrow to repentance, to purity, to communion with Thee. Whatever in the unceasing currents of our thought, whatever in the changing excitements of our feeling, whatever in our words spoken or suppressed, in our deeds done or omitted, is contrary to the conscience of good, darkening to the soul, unkind to Thy children, disobedient to Thee, strengthen us to see with clear insight, incline us to confess with full penitence, quicken us to throw from us hereafter and forever. Thou askest neither penance nor sacrifice; Thou puttest us not in anger away from Thee; Thy mercy is near to us every hour; greater than the number or the guilt of our sins is the love in which Thou dost call and welcome the sorrowing soul. FATHER, we come unto Thee.

May we be more grateful, more sensible of our dependence upon Thee for the light and support of our lives. May no vain self-confidence cause us to imagine that we do not need the

counsels Thou hast given to direct us, or that we can safely encounter life's trials and temptations without that strength which Thou hast graciously promised to all who seek it. Thou art our keeper, and alone canst preserve our going out and our coming in. May we never doubt Thy readiness to hear, to forgive, and to guide us. May no dark cloud hide Thy fatherly goodness from our hearts, and no present happiness lead away our thoughts from Thee, from whom cometh every good and perfect gift. May our faith in Thee be strengthened by every new trial. May every day give evidence of our desire to please Thee. May no power of evil prevail over our good purposes. May the path of duty be made plain to us.

FATHER of mankind, may the same blessings which attend us be extended to all the families of men. Inspire us with the most earnest desire to be useful in every relation we sustain. May the spirit of all those who came not to be ministered unto, but to minister, be in our hearts. In their footsteps may we delight to walk. Willingly and joyfully may we render to all our fellow-men loving service, counting none too lowly.

May our lives, if marked by the stewardship of no great trusts, be filled full of useful and pleasing service, in the humble occurrences of every hour. Dispose us to pity and commiseration, to forbearance and forgiveness. Open our hearts wide to the claims of all

our fellow-creatures upon our aid and care, our good-will and affection.

Here all may unite their voices in one, or both, of these closing Petitions.

FATHER of all mercies, we Thine unworthy children, do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us, and to all men. We bless Thee for our creation, preservation, and all the blessings of this life; but above all, for Thine inestimable Love in the redemption of the world from ignorance and from sin; for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful; and that we show forth Thy praise, not only with our lips, but in our lives, by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days.

Heavenly FATHER, who hast given us grace at this time with one accord to make our common supplications unto Thee, and dost promise that when two or three are gathered together in Thy name Thou wilt grant their requests, fulfil now the desires and petitions of Thy children as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come Life Everlasting.—*Amen.*

A Hymn may here be said or sung.

FIFTH DAY PRAYER.



After a Hymn, said or sung, and a Scripture Lesson, the leader may announce the Day and Page. Then may follow a Period of Silence. After which may be said:

Let us unite our hearts and voices in the opening Petition, as follows:—

Our Heavenly FATHER, we reverence Thy Name. Thy kingdom come, Thy will be done on earth as in Heaven. Grant us this day our needful bread. Forgive us our trespasses as we forgive every one who trespasses against us. Leave us not in our trials, but deliver us from evil.

Here the leader, alone, may continue, as follows:—

Our FATHER, Thou knowest all our wants, and alone art able to supply them; Thou perceivest all the dangers and evils to which we are exposed, and alone canst defend us. Whither shall we go but unto Thee! We pray Thee to compassionate our weakness, to guard us in peril, to direct us in doubt, and to save us from falling into sin. In every exposure may Thy shield be over us. From the evil that is around and within us, graciously deliver us. Make the path of duty plain before us, and keep us in it even unto the end. Grateful for the care which Thou hast exercised over us during the past, we would cheerfully submit ourselves anew to Thy guidance. Keep us in Thy purity and

love; secure us from every evil of soul and body. Impress on our minds that reverence of Thee which is the beginning of wisdom; and give us that understanding which shall incline us to keep Thy commandments.

Our FATHER, we thank Thee for all the blessings, personal, domestic and social, which we enjoy. We thank Thee for health, and soundness of body and mind; for the delights of home; for the blessed bonds which bind us together; for tender friendships and kind friends, and for the innocent pleasures which relieve the labors of life. But, above all, we thank Thee for the spiritual light and instruction, aid and guidance, promises and hopes, Thou dost ever and everywhere vouchsafe to us, as to all Thy children.

We commend Thy goodness to all those who are any ways afflicted or distressed in mind, body, or estate; be Thou, in Thy great mercy, a FATHER to the fatherless, and Defender of the widow; provide for the poor, give health to the sick, and ease to those who are in oppression; give to all fortitude in the day of trial, and in due time, a happy deliverance out of their afflictions. From the various calamities we meet with in life, may we learn to pity the distressed, to sympathize with the afflicted, to be patient under all the appointments of Thy Providence, and be excited to the pursuit of that happiness which ariseth from the practice of virtue

and piety, and from the glorious hope of immortality.

May no repining rise in our hearts; help us to place our affections more strongly on those immovable things which are above, and to resign unto Thee all our thoughts and desires. By Thy chastisements may we be purified from sin, quickened in duty, mortified to the world, and raised above it. May Thy Spirit abide in and comfort our hearts, and enable us to endure tribulation as becometh Thy children.

May we seek to promote kindness, forbearance and forgiveness. May we seek opportunities of doing good. May we feel that there are none so young that they cannot be useful and good, and make others happy; that none are so old that they may not make life attractive by patience and gentleness; that none are so strong that they do not need sympathy and the help of others.

Teach us to delight in Thy truth, to study Thy will, to observe Thy law, and to work out our own salvation; that when we go the way of all the earth, we may be comforted by Thy presence, and admitted to that higher state where there shall be no more sin, nor sickness, nor death.

Here all may unite their voices in this closing Petition:—

May we love Thee with all our heart, and mind, and might, and strength. May we love every one of our fellow-men as ourselves. May we

be pure in heart. May we hunger and thirst for righteousness. May we be holy as Thou art holy. May we be perfect as Thou art perfect. May we be filled with all Thy fulness. May we be one with Thee; Thou in us and we in Thee, evermore.—*Amen.*

A Hymn may here be said or sung.



SIXTH DAY PRAYER.



After a Hymn, said or sung, and a Scripture Lesson, the leader may announce the Day and Page. Then may follow a Period of Silence. After which may be said:

Let us unite our hearts and voices in the opening Petition, as follows:—

Our Heavenly FATHER, we reverence Thy Name. Thy kingdom come, Thy will be done on earth as in Heaven. Grant us, this day our needful bread. Forgive us our trespasses as we forgive every one who trespasses against us. Leave us not in our trials, but deliver us from evil.

Here the leader, alone, may continue, as follows:—

Our FATHER, assist us to worship Thee in spirit and in truth; may we meditate upon Thy perfections and speak of Thy wonderful works with reverence; give thanks unto Thee with joy; humble ourselves before Thee with sincere and contrite hearts; and pray unto Thee in the faith that Thou hearest and answerest prayer.

We thank Thee for the innumerable

mercies which Thou hast bestowed upon us. We thank Thee for the wise and useful frame of our bodies; and for the nobler powers of our minds, by which we are enabled to contemplate the beauty of Thy works, and the wonderful order of Thy providence, and to attain knowledge and love of Thee, the Creator of the world, and the Author of all good. We thank Thee for the preservation of our lives; for our food, and raiment, and all other gifts of Thy bounty. Thou givest us health and fruitful seasons, and fillest our hearts with joy and gladness. Blessed be Thy Name for Thy goodness and wonderful works to the children of men.

Continue to us Thy grace and protection. May we be temperate in our meats and drinks, and diligent in our several callings. Grant us patience under any afflictions Thou shalt see fit to lay on us, and minds always contented with our present condition. Give us grace to be just and upright in all our dealings; quiet and peaceable; full of compassion; and ready to do good unto all men, according to our abilities and opportunities. Direct us in all our ways, and prosper the works of our hands in the business of our several stations.

Forgive us, O our FATHER, that we have not cherished the gratitude due for all Thy mercies; that we have so often forgotten Thee, the Giver; that we have surrendered so easily to temptation; that we have been so

disobedient to Thy laws; that we have been so deficient in the true spirit of Thy children, living so much for the world and the things of the world. Help us, gracious FATHER, in our repentance; that it may bring forth in us the good fruits of amendment unto everlasting life.

Make us deeply sensible of the evil of all unrighteousness; and work in us a hearty contrition for our faults; thus may we obtain forgiveness at Thy hands, who art ever ready to receive the humble and penitent. And lest, through our frailty, or the temptations which encompass us, we be drawn into further sin, grant us the direction and assistance of Thy Holy Spirit. Reform whatever is amiss in the temper and disposition of our souls; that no unclean thoughts, unlawful designs, or inordinate desires may rest there. Purge our hearts from envy, hatred, and malice; may we never suffer the sun to go down upon our wrath, but always live in peace, charity, and good will, with a conscience void of offence towards Thee and towards man.

Enable us henceforth to be true to our obligations, faithful to our engagements, just and diligent in our use of time, conscientious in improving our talents and privileges. May we be forbearing and patient under provocation; gentle and generous in our tempers; inflexible in every good purpose; and alike through good report and evil report firm and resolved in our adherence to rectitude and truth.

We commend ourselves and all our concerns to the disposal of Thy gracious Providence. Thou knowest what is truly good for us, and may it be our highest happiness that we are under Thy fatherly care. In humble submission to Thy wise and gracious will, we beseech Thee to bless us with health of body, and peace of mind; and to bestow upon us such a share of the good things of this life, as Thou knowest to be best for us.

Here all may unite their voices in this closing Petition:

May we love Thee with all our heart and mind and might and strength. May we love every one of our fellow-men as ourselves. May we be pure in heart. May we be holy, as Thou art holy. May we be perfect, as Thou art perfect. May we be Thine own begotten, new-born and well-loved children. May we be filled with all Thy fulness. May we be one with Thee; Thou, FATHER in us and we in Thee, now and evermore.—*Amen.*

A Hymn may here be said or sung.



SEVENTH DAY PRAYER.



After a Hymn, said or sung, and a Scripture Lesson, the leader may announce the Day and Page. Then may follow a Period of Silence. After which may be said:

Let us unite our hearts and voices in the opening Petition, as follows:—

Our Heavenly FATHER, we reverence Thy Name. Thy kingdom come, Thy will be done on earth as in Heaven. Grant us this day our needful bread. Forgive us our trespasses as we forgive every one who trespasses against us. Leave us not in our trials, but deliver us from evil.

Here the leader, alone, may continue, as follows:—

Our FATHER, all-loving and all-wise, upon Thee we depend. Sincerely we thank Thee for the watchful care of Thy Providence, by which we have been preserved to this day. Thy mercies are renewed to us every morning. May our gratitude and obedience bear some proportion to Thy favors, that we may glorify Thy Name among men. We desire to set Thee before us in all our ways, that Thy blessing may constantly go along with us, and that we may never undertake anything which we dare not beg of Thee to prosper.

Assist us in the discharge of all duties. May we not waste our time, nor be unfaithful to any trust. May we have the testimony of our consciences, that in simplicity and sincerity we have our conversation in the world. May truth be ever on our lips. May we perform a kind and helpful part to all who come within our influence.

Give us patience to bear the trials and vicissitudes of life, with an equal and contented mind. May we not be perplexed with the cares of this world, nor overwhelmed with unnecessary

fears, but ever trust Thy gracious Providence, and hope in Thy Goodness.

Bless unto us the afflictive circumstances through which we pass. May we see Thy hand in all and know that, if we truly love and serve Thee, all things shall work together for our good.

O Thou Searcher of hearts, we would enter into solemn self-examination. If we have indulged in any evil habit or passion; if we have dealt unreasonably with our brother, or lost the control of ourselves, if we have allowed the hours of opportunity and probation to run to waste, or if we have abused them to any corrupt affection or evil design, we entreat of Thee, O FATHER, the pardon of these sins. Create within us clean hearts, and renew a right spirit within us; and fill us with earnest resolutions for the time to come, that it shall find us more truly inclined to Thy will, and walking in Thy way.

We ask Thy compassion for the distressed, Thy mercy for the erring and guilty, Thy blessing upon all men. Promote the cause of knowledge and religion in the earth; let the pure teachings and practice of Truth and Virtue everywhere prevail, and the whole earth be filled with Righteousness and Peace.

We pray for the rising generation; that Thou wouldst be their hope, their refuge, and their strength. Heal the

sick, comfort the aged, and the afflicted; grant help and peace to all needy and dependent, and pardon all sinful and sinning men. May we consider mankind as our brethren, and be heartily disposed to relieve their wants; to comfort their sorrows; to redress their wrongs; to pardon those who have offended us; to love those who hate us; to do good unto all.

Enable us to conduct ourselves with prudence in all transactions, and show courage in danger, fortitude in trial, submissiveness in adversity, and in prosperity an humble mind. May Thy grace illuminate our understandings, direct our wills, sanctify our bodies, and bless and save our souls. May we be diligent in curbing all irregular affections; careful in keeping Thy commandments, and constant in working out our salvation.

*Here all may unite their voices in this closing
Petition:—*

May we love Thee with all our heart, and mind, and might, and strength. May we love every one of our fellow-men as ourselves. May we be pure in heart. May we hunger and thirst for righteousness. May we be holy as Thou art holy. May we be perfect as Thou art perfect. May we be filled with all Thy fulness. May we be one with Thee; Thou in us and we in Thee, evermore.—*Amen.*

A Hymn may here be said or sung.

PRAYERS FOR SPECIAL OCCASIONS.

CONSECRATION OR "BAPTISM."

(Water Baptism, as a symbol of Consecration, is common to all the Religions of the World. The "letter" of the symbol may be disregarded but its "spirit" is of primary importance to all who seek to be accepted children of the Father. This "spirit" is expressed in the Petitions which follow.)

Almighty Creator and FATHER, who didst breathe into us the breath of physical life, inspire us now, we beseech Thee, with the life that is spiritual and immortal. Thou hast framed these bodies wonderfully; hallow them by an indwelling soul devoted to Thy will. The faculties of our minds were planted and attuned by Thy wondrous skill; subdue them to Thy perfect authority, and may they rejoice to bow to Thy righteous control. The affections and sympathies of our hearts were all awakened by Thine unsleeping love; may they rise first of all to Thee, and find their noblest exercise in the adoration of Thy wisdom and mercy, so that all our other loves shall be made stronger and purer by being mingled with the higher love which binds our hearts to Thee.

This day we consecrate ourselves, body and mind and soul, unservedly to Thy love and service. May we be regenerated and born anew; may we be baptized with Thy

Spirit; may we be holy as Thou art holy and perfect as Thou art perfect; may we be one with Thee, Thou in us and we in Thee; and may we hear Thy voice saying to each one of us: Thou art my beloved child in whom I am well pleased! Thus may we be adopted into Thy Family by Spiritual Baptism and be made living members of Thy Church, Catholic and Universal; which is the Blessed Company of all Faithful People.

A Period of Silence.

And now, Our FATHER, we give Thee humble thanks that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee; increase this knowledge, and confirm this faith in us evermore, that we may be enabled to mortify all our evil and corrupt affections, and daily to proceed in all virtue and godliness of living, till we come to Thy Eternal Home, the House of Many Mansions, which Thou art preparing for us and for all Thy faithful children.—*Amen.*

CATHOLICITY OR "COMMUNION."

(Eating and drinking together as a symbol of fraternal love is a rite observed, in one or another form, by all the Religions of the World. The "letter" of the symbol is unimportant, but its "spirit" is beautiful and essential. This "spirit" is expressed in the Petitions which follow.)

FATHER of all mankind, from whom, in whom and to whom is every living soul on earth and in Heaven: we, Thy loving children, now join to make prayers and supplications, and to give thanks for all men: beseeching Thee to inspire continually Thy Universal Church with the spirit of truth, unity, and concord; and grant that all who do confess Thy Holy Name may agree in Thy truth and live in unity and godly love.

Grant unto all that they may love one another unfeignedly; for where Love is, there art Thou; and he that loveth his brother is born of Thee, and dwelleth in Thee, and Thou in him. And where brethren do glorify Thee with one accord, there dost Thou pour out Thy blessing upon them all.

Eternal Spirit, who hast made Thy nearness to man the beginning of all Religion, grant us in all love and obedience to be reckoned Thy children, through that Holy Breath, whereby the whole family of mankind is joined and sanctified into one holy, Catholic and Universal Church: which is the Blessed Company of all Faithful People. Thy obedient and loving children, of every nation and station and form of faith, Thou hast knit together in one

communion and fellowship. Grant us grace so to continue in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for all who unfeignedly love Thee.

To this end, Our FATHER, we do offer and present ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee: humbly beseeching Thee that all who are partakers of this Holy Communion, may be filled with Thy grace and heavenly benediction. Although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice; yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, according to Thine abundant love and mercy.

FATHER, glorify Thy children that Thy children also may glorify Thee. Thou hast given us power over men that we might proclaim Eternal Life to as many as are prepared to receive it; and this is Eternal Life, even to know Thee, the only true ONE, as proclaimed by the sanctified ones whom Thou hast sent. So may we glorify Thee on earth and finish the work Thou hast given us to do.—*Amen.*

THE CHURCH CATHOLIC AND UNIVERSAL.

(The Church Catholic and Universal is "The Blessed Company of All Faithful People" in every religion and age.)

Our Heavenly FATHER, we offer unto Thee this service of our spirits and oblation of our minds, which Thy children in all nations, from sunrise to sunset, and from pole to pole, ever offer to Thee, the FATHER of all spirits; for there is neither nation nor tongue where Thy Spirit is not known. Fountain of Love, pour Thy love into our souls, that we may love all those whom Thou lovest, with the love Thou givest us, and think and speak of them tenderly, meekly, lovingly; and so loving our brethren and sisters for Thy sake, may grow in Thy love and, dwelling in love, dwell in Thee.

Merciful FATHER, the FATHER of all men, who hatest nothing that Thou hast made, nor wouldest the death of a single wanderer, but rather that he should return and live, take away from us we beseech Thee, all bitter prejudice and uncharitableness, and whatsoever else may hinder us from godly union and concord; that, as there is but One Body and One Spirit and One Hope in Thee, the FATHER of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith, and Charity, and may with one mind and one mouth glorify Thee.

So give us grace to act in every relation and condition of life as Thy children, members of the general family

of mankind. May we love one another with pure hearts fervently; and heartily unite our endeavors to promote each other's happiness; that, in this life, we may experience how good and how pleasant it is for brethren to dwell together in unity; and that we may be prepared for an eternal abode in the regions of endless peace and joy. Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy Holy Church, that every member of the same, in his vocation and ministry, may truly and faithfully serve Thee.

FATHER of all Being, in whom is calmness, peace, and concord; do Thou make up the dissensions which divide us from each other, and bring us into an unity of love, which may bear some likeness to Thy Blessed Nature. Make us one by the fellowship of a good mind, that through bonds of affection we may be spiritually one, as well in ourselves as in each other, through that peace of Thine which maketh all things peaceful, and through the grace, mercy, and tenderness wherewith Thou art Our FATHER forever. So may we aid in upbuilding, even to its perfection, this one, holy, catholic and universal church, which is The Blessed Company of All Faithful People.—*Amen.*

INCARNATION OR "CHRISTMAS."

(The ancient and universal festival of the Re-birth of Nature by the Return of the Sun, with all its joyous customs, evolved into the festival called Christmas. The "spirit" of this festival is expressed in the Petitions which follow.)

FATHER of all souls, whose begotten and well-loved children are all the offspring of Man, of every nation, station and time; who dost take our nature upon Thyself and become incarnate in the person of every new-born child; grant that we, and all Thy children of Earth, may be spiritually regenerated and thus made Thine forever; new-born by Thy Grace and daily renewed by Thy Indwelling Spirit. Give to us, and to all, that Heavenly Wisdom that will dispose us to cast away the works of darkness, and to put upon us the armor of light, now in the time of mortal life: that when Thou shalt, in Thy glorious majesty, judge the living and the dead, we all may rise to the Life Immortal.

O Thou who art the Source of Light, and Fountain of all Wisdom, help the young in acquiring a right knowledge of Thee and of Thy holy will; dispose their hearts to the love of truth, and their minds to the attainment of all good learning; assist them to search for and to find the way of Eternal Life; incline them to reverence and to

obedience; may they learn to be meek and lowly in heart; may they hunger and thirst for Righteousness; as they grow in stature, may they grow in wisdom, and in favor with Thee and with man; when they wander, do Thou restore them; when they are in sorrow, do Thou comfort them; while they live, may they love and serve Thee: in the hour of death, may they rest upon Thee.

Enable all those who are entrusted with the care of children and the young, to perform their duty faithfully; give them wisdom to guard them against the temptations incident to childhood and youth. Graciously assist them to enlarge their understanding and to open their heart to the impressions of religion and virtue. Vouchsafe to call them to the knowledge of Thy grace and faith in Thee; increase this knowledge, and confirm this faith in them evermore; that they may be enabled to mortify all evil and corrupt affections, and daily to proceed in all virtue and godliness.—*Amen.*



IMMORTALITY OR "EASTER."

(The ancient and universal festival of the Return of Spring, celebrating the resurrection and ascension of all forms of Nature's life from the seeming death of Winter, evolved into the festival called Easter. The Petitions which follow are designed to supplement the "Service of Departure" given on preceding pages for an Easter or Immortality-Day Service.)

Ever Living One, Our Heavenly FATHER who art Resurrection and Life, and in whom all who believe shall live forever; who by the power of Holiness dost abolish death and open to all the gates of Eternal Life; we humbly beseech Thee, that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect.

Enable us to put away the leaven of malice and wickedness from our hearts, that we may always serve Thee in pureness of living and truth. As all Thy holy children, of every race and age of the past, even till now, have, at death, risen again and ascended into heaven, so may we also in heart and mind thither ascend, and with Thee continually dwell. Grant that we Thy children, having this hope, may purify ourselves even as Thou art pure; and by continually mortifying our corrupt affections, may pass in triumph the gate of death, to our joyful Resurrection and Ascension to be forever at Thy right hand.

FATHER, there is no death with Thee. Open every eye to see Thee; reveal to every soul the immortality which it bears within. The darkness hath passed; from Thee shineth the true

light. May the sons of men rejoice in the morning which hath turned night to day. May they behold the whole earth radiant with Thy beams. May they go up into the mountain and hear Thy voice. May they come down into the valley, building up their lives after the pattern which Thou hast shown them. May they be transfigured to Thy likeness as Thine own dear children; from the divine splendor may their faces shine, from the descending glory may their robes grow white.

Through the power of Eternal Life may all be strong to overcome the world, to remove evil, to win the crown of righteousness. As friend after friend departs, and we begin to walk on earth bereaved and alone, FATHER, be Thou with Thy lowly ones, and make all hearts glad with the open vision. As we enter into the shade and pass from mortal sight, may we see, not the gloom, but the glory, and rejoice in the day which has no night. Evermore in the depth of our hearts, breathing inspiration, and making all things divine, may we hear the celestial Word: I AM is Resurrection and Life; he that believeth this, though he were dead, yet shall he live; and whosoever liveth and believeth this shall never die.—*Amen.*

FOR THE SICK.

("None are sick unless the mind is sick, nor well unless the mind is well"—says Shakespeare. All dis-ease or sickness and all dis-harmony or sorrow are from the mind or spirit within.—Thus taught Jesus in all his healings, and in many sayings such as these: "Make the fountain pure and the outflow will be pure"—"Thy faith hath healed thee"—"Sin no more lest a worse thing come upon thee.")

Thou who forgivest all our sins and healest all our dis-eases, let Thy mercy be upon us. Thou who art tender and pitiful and whose love surpasses the love of a mother, let Thy mercy be upon us. Thou who dost afflict only that Thou mayest purify and dost chastise only that Thou mayest ennoble and save, let Thy mercy be upon us.



Merciful FATHER, to whom alone belong the issues of life and death, we humbly beseech Thy mercy upon all who are sick; Thy suffering children all over this wide earth. And what we ask for those who are nearest to us we desire, in like manner, for every one of our suffering fellow-men. But for one closer to us, lying upon the bed of sickness, now, especially, do we pray. Look graciously upon *him*, Our FATHER, and the more the outward man decayeth, strengthen *him* so much the more continually with Thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and steadfast faith in Thy unfailing love;

We know, Our FATHER, that there is no word impossible with Thee; and that, if Thou wilt, Thou canst raise *him* up, and grant *him* a longer con-

tinuance amongst us. If it be Thy will deliver *him* in Thy good time from bodily dis-ease, and restore *his* soul that, here on earth, *he* may live to be an instrument of Thy glory by serving Thee faithfully and doing good in *his* generation. Sanctify this Thy fatherly correction to *him*, that the sense of *his* weakness may add strength to *his* faith and seriousness to *his* repentance; that *he* may lead the residue of *his* life in Thy holy and loving service. But if this be not Thy will, O Thou who art all-wise as well as all-powerful and all-good, give *him* grace so to take Thy visitation that, after this life ended, *he* may dwell with Thee in Life Everlasting.

In place of the above prayer, for others, may be used the following:—

FATHER of Spirits and Fountain of Life, from whom and in whom we live and move and have our being, we open wide our capacities to Thy inflowing fulness that Thou mayest diffuse Thy purity and health through every part and new-create the whole. May the Spirit of Holiness so sanctify and possess us, that our whole souls and minds and bodies may be nourished and strengthened unto everlasting life. Increase our faith till all things shall

become possible; till all our sins are forgiven, all our sicknesses healed, and we made every whit whole. So, living we shall be Thine and death shall be but an open gateway through which we shall rise and ascend to Thee.

—*—
Thou art the Resurrection and the Life, O Our FATHER. May we believe this that we may live forever; that we may, now and here, lay hold of Eternal Life. Then, from death, may

we rise and ascend to Thy heavenly mansions, to higher companionships, to nobler employments and to more unsullied joys; where, re-united with all the purified ones whose love we have cherished here, we may dwell together with Thee and with all Thy holy children in peace and gladness forever. Having this hope may we purify ourselves even as Thou art pure. Having this faith may we conquer death and triumph over the grave.—*Amen.*

FOR THE BEREAVED.

(In the many Hymns as, also, in the Scriptures of Faith and Hope and in the Petitions of The Service of Departure and of Easter or Immortality-Day—to be found in this and in similar books—no intelligent and devoutly disposed person should fail to find comfort and even joy in the hours of bereavement. The spirit of them all is beautifully embodied in the brief Scriptures and in the Adaptation of Anonymous Lines which follow.)

“I shall go to him but he shall not return to me.”—DAVID.

“If death is a removal to another place.... what greater blessing can there be than this?”—SOCRATES.

“If ye loved me ye would rejoice because I said, I go unto the Father.”—JESUS.

“It is impious to say that the human soul can die.... Pious souls are there encircled with glory.... there they meet and bear each other company.”—PLUTARCH.

“Friends, as you gather round the silent form
Where once I dwelt, let no regretful thought
Nor sorrowing word be yours, but true and warm
With hope may all you say or do be fraught;
Rejoicing that my eyes now see, more clear,
The wider outlooks of a higher plane;
That I have risen to a loftier sphere,
And proved the glorious truth that ‘death is gain.’

* * * * *

“You will not think nor speak of me as dead:
There is no death. The messenger of Life
Doth take us by the hand, as soft we tread
Across the border without fear or strife.
So let this day of my departure be
To each of you, dear hearts, a joyful day,
For since the Father is in you and me,
We live in Him and He in us—always.”

THE UNION OF HEARTS OR "MATRIMONY."

(Any kinsman or friend or neighbor may lead in the Service, in case all legal requirements have been fulfilled. The usual Marriage Service of the Religious Society of Friends is commended; but for those who may not prefer it, this form is suggested.)

After a Period of Silence, the person ministering may say:—

We are met to join this man and this woman in the bonds of matrimony; which is an estate made honorable by the faithful keeping of good men and women in all time. It is not to be entered into unadvisedly by any, but soberly and discreetly. Holy and loving FATHER of us all, we ask Thee to approve our purpose and to grant the sanction of Thy Indwelling Spirit.

The man and woman then joining hands, the man may say, either alone or after the person ministering:—

I take thee to be my wedded wife (*husband*) to live together in the holy estate of matrimony. I will love thee, comfort thee, honor and keep thee, in sickness and in health, in sorrow and in joy; and, forsaking all others, keep only to thee so long as we both shall live.

(*And after the man has ended the woman may say in like manner, using the word "husband" in place of the word "wife."*)

Then may the person ministering say:—

As these two have consented together in marriage and have witnessed the same before this company,

I pronounce them to be husband and wife. Those whom the FATHER of all mankind hath joined together let no man put asunder.

After a Period of Silence, the person ministering may say:—

FATHER of the whole Family of Mankind, who art the source of all true love, the bestower of all spiritual grace, send Thy blessing upon Thy children whose hearts and lives are now united in the holy bonds which Thou, from the beginning, hast established and sanctified. Enable them to perform the covenant which they have made in Thy presence. May they seriously attend to the duties of the holy relation in which they stand to each other; that it may not be to them a state of temptation and sorrow, but of holiness and comfort; may they live together in peace and love: and Thou, the author of peace and love, wilt then be always with them.

Hand in hand, and heart with heart, trusting in each other and in Thee, may they tread together the path of life. Be Thou, O FATHER, their guard and guide; and lead them through this transitory world to the Life Everlasting.—*Amen.*

PRAYER FOR UNITY.

(A version of the prayer of Jesus as found in the Fourth Gospel—adapted to united or congregational uses. He who said, "Follow me" and "The things that I have done ye shall do, yea, and greater things shall ye do" has authorized us to pray, without presumption or irreverence, in all respects as he prayed.)

FATHER, glorify Thy children that Thy children also may glorify Thee. Thou hast given us power over men that we might proclaim Eternal Life to as many as are prepared to receive it; and this is Eternal Life, even to know Thee, the only true ONE, as proclaimed by the sanctified ones whom Thou hast sent. So may we glorify Thee on earth and finish the work Thou hast given us to do. O FATHER, glorify us with Thine own glory which we had with Thee before the world was. May we manifest Thy Name unto men, such as Thou givest to us out of the world; Thine they are but Thou hast committed them to our care that they may learn to keep Thy word. May they know that all things are of Thee, and may we give unto them the truth which Thou givest unto us; and may they receive it and know surely that we come from Thee, and may they believe that Thou dost send us.

We pray for all who are in the world, but especially for those whom Thou hast committed to our charge; for all are Thine and Thine are ours, and we are glorified in them all. May we no longer be of the world but above it; and those who still are of the world we commend to Thee. Holy FATHER, keep them through Thine own Name, that they may become one in Thee, as we are. While we remain with them in the world may we guard them in Thy Name, even as many as Thou hast given us to guard, that not one of them may be lost, not even those nearest to perdition.

FATHER, we come to Thee and ask that we may so speak these things to the world that our joy may be fulfilled in them. May we give them Thy word even though they hate us because we are not of the world as they are. We do not pray Thee to remove them from the world, but to keep them from its evils; that they may not be of the world, even as we are no longer of the world. Sanctify them through Thy truth: Thy word is truth. As Thou hast sent us to save the world, so may they be drawn with us into saving the world; for their sakes may we sanctify ourselves, that they also may be sanctified through the truth.

FATHER, we pray not for those alone whom Thou hast committed to our charge, but for those also who shall believe on Thee through their word, that all may become one: as Thou art in us and we in Thee so may all become one with us; so may the world believe that Thou hast sent us. The glory which

Thou hast revealed to us may we reveal to them, that all may be one as we are one; we in them and Thou in us, that all may be made perfect in one; so may the world know that Thou hast sent us and hast loved all, even as Thou hast loved us.

FATHER, we pray that they all may be with us where we are, that they may behold the glory which Thou hast revealed to us; for Thou lovedst us all before the foundation of the world. O righteous FATHER, those who are of the world do not know Thee; but may we know Thee and declare unto them Thy Name, and still declare it; that the love wherewith Thou hast loved us may be in them, and we in them.—*Amen.*

(The above Prayer and that briefer one which begins with "Our Father who art in Heaven" are models for all. "After this manner also pray ye." Only for those who pray "after this manner" are designed such instructions and promises as follow.)

"Be asking and ye shall receive; be seeking and ye shall find; be knocking and it shall be opened to you. For every one who continueth to ask, receiveth; every one who continueth to seek, findeth; every one who continueth to knock, to him it is opened.

"Whatsoever ye ask in prayer, believe that ye are receiving it, and ye shall have it.

"And nothing shall be impossible to you."

—JESUS.



APPENDIX.



CATHOLIC CHURCH ORGANIZATION.

A gradual disintegration of old organizations as of old dogmas is going on, clearly and unquestionably, in the entire religious world. Among the more intelligent of all sects and names, and in proportion to the increase of intelligence, the disintegration is more evident and rapid.

Disintegration is followed by a new integration; universally and invariably is this a law of life. In conformity with this law new forms of religious organization are now springing up everywhere, as essential expressions of the new conceptions or new thoughts which are beginning to prevail.

New forms are always simple. Never has a new thought, in any department of life clothed itself in complicated forms. True to this universal fact has been every great religious reform; with the old doctrines have decayed the old complicated organizations—indicative of deterioration and decline—and greatly simplified ones have taken their places as appropriate embodiments of the newly discovered or newly revealed teachings. The great religious reform which began in the first century and that which began in the sixteenth are two out of many historic illustrations. The still greater reform (because of the wider wisdom and humanity now prevailing) of the present century must be marked by still greater simplicity of organization; a simplicity proportionate both to the comprehensiveness and the catholicity of the new thought upspringing from the disintegration of the old.

The new organizations must be, in some genuine sense of the term, *Catholic Churches*. These must be (at least) as simple in form and in methods as were those of the first century followers of Jesus. The reformers of two hundred and fifty years ago known as The Religious Society of Friends, of all so called Protestants, most nearly retained the simplicity of Jesus and his apostles.

The time has come for a revival and world wide extension of this *simplicity of Jesus* in the organization of Catholic Churches. Thousands of little bands of devoted people, with faces steadfastly to the Light, scattered over America not only but also over Europe and Asia, are now beginning to gather in quietude and simplicity for that new outpouring of the Holy Spirit which they feel is impending. Tens of thousands of the established Protestant Churches, also with faces to the Light and awaiting the same new outpouring of the Holy Spirit, are considering simpler as well as more sincere methods of religious teaching and work. To some of these, perchance, the suggestions which follow may be acceptable and helpful.

SUGGESTIONS.

1. Any "two or three" persons met together in the holy name of "Our FATHER," whether in a private house or wherever, may declare themselves a Catholic Church; and the persons so declaring may be known as *organizing members*.

2. Thereafter any person who believes in Unsectarian Religion as indicated by the term "Our FATHER" should be accepted as a member, on the one condition of moral consistency therewith in connection with active coöperation for United Worship and Work.

3. In place of priestly or other professionally official classes, *Overseers* and *Ministers* or *Officers* and *Teachers* (which modern terms express the exact meaning of the New Testament terms *Bishops* and *Pastors* or *Elders* and *Deacons*) may be chosen from time to time, according to their capacity and willingness to serve; but, as in the Religious Society of Friends and in the New Testament Churches, no "hireling" or mercenary ministry should be permitted; and all should have equal freedom, proportionate to their talents, in accordance with the "Free Ministry of the Spirit."

To guard and direct this *equal freedom* impartial Committees for United Worship and Work should be statedly chosen by majority votes of all enrolled members.

4. The place of meeting for United Worship and Work should not be called a Church (which term means the people and never the place) but a Meeting House, or some similar term; the more simple the place the better; and private houses, as during the first centuries among the followers of Jesus, are especially commended for newly organized Catholic Churches.

5. No *fixed* Ritual or *binding* Rite and no *essential* Creed, beyond the simple words "Our FATHER," should be tolerated; and no word should be spoken in any Meeting that is not as *universally* unsectarian or catholic as are the words "Our FATHER."

6. The *Beatitudes*, as found and expounded in the *Sermon on the Mount*, were the Constitution of all New Testament Churches and ever should be the *One Foundation* for all who declare with Jesus: "Whosoever doeth the will of my FATHER, the same is my brother and my sister and my mother."

HINDRANCES TO CATHOLICITY.

The partition walls of a multitude of minor sects in all the religions of the world gradually are being broken down; but there remain three great barriers that, as yet, seem almost impregnable:

1. Worship of Virgins, Saints, etc., in place of or in connection with Our FATHER—produced and sustained by all the religious hierarchies of the world;

2. Worship of a God-head of two or three or more Divine Persons, one of whom is called the Father—but is loved and honored less than the others;

3. Worship of a Deity Incarnate in some one holy man, as Buddha or Christ or Mohammed—so worshipped as to eclipse the FATHER and to exclude the Divinity that is in all men as sons or children of the FATHER.

These three great sects, existing alike in all Religions and in all times, will "have no dealings" with one another; but all join in persistent repudiation of every church or society that unites with Jesus in teaching: "When ye pray say, Our FATHER."

These partition walls, too, shall be broken down and the time will come when there shall be "one Fold and one Shepherd"—one Family and one FATHER.

THE GROWTH OF CATHOLICITY.

Thoughtful observers of groups of all kinds of fowls and animals, both wild and domesticated, know how, at first, the whole flock or herd will antagonize or avoid all other flocks and herds; also how they will *huddle* together in fear of going beyond certain limits for food or drink, though mal-nutrition or even starvation should result. But ever there is at least one so brave and enterprising as to serve as both pioneer and educator, going forth alone to "pastures new and wide" till another and another is emboldened to follow; so, at length, both antagonisms and limitations disappear.

This is a parable of mankind in every department of progressive life; but, chief of all, because highest of all, in the department of Religion. Timidity *huddles* them into sects, small or large, where they antagonize or avoid all others; the fear to pass certain narrow limits of tradition or of thought in their pursuit of truth holds them to pastures stale and insufficient. But, ever and anon, some prophet arises as a pioneer to educate and lead them forth.

In the whole history of the world there were never so many nor so brave prophets to instruct and to lead as there are in this opening of the twentieth century. May their numbers increase and their bravery, loving and wise, persist until every sect is merged into One Church Catholic and Universal—*One Family of the One FATHER*.

SINCERITY AND CONSISTENCY.

Hundreds of times has the author attended the public worship of churches of the Roman and Greek (Catholic) sects and always found the hymns and prayers and preaching in full accord; and, while deploring the mingled Jesus-Virgin-Saint-and-Jehovah worship, has felt respect for the *consistency* of the congregations and of the ministering priests. Thousands of times has he experienced and felt the same, as to consistency and respect, in the churches of various Protestant sects. But often has he heard hymns and prayers to the "Trinity" followed by a sermon ignoring or even denying this doctrine; and, while assenting to the sermon, he could feel no respect for either the preacher or the congregation. *Consistency is a jewel*. To pray and sing one thing and to preach or believe another is not "liberality" but irreverence; is not "breadth" but profanity. As wrote Thomas Carlyle: "The first of all gospels is that no lie shall live." Or as said Peter to Ananias and Sapphira: "Thou hast not lied unto men, but to God."

“OUR FATHER.”

A certain church whose members called themselves Followers of Jesus was asked by the Apostle Paul: Have ye received the Holy Spirit? And they replied: We have not so much as heard of the Holy Spirit.

“We have not so much as heard that Our FATHER *alone* should be worshipped,” seems to be the reply which comes from multitudes of churches which have called themselves Christian, all down the centuries till now. The prevailing literatures of all the ages testify to this, as do the hymns and prayers and sermons ordinarily heard in existing temples of worship all over the world.

From him who taught, “When ye pray say, Our FATHER,” who himself prayed only to Our FATHER, whose teachings all were about Our FATHER and whose only gospel was The Glad Tidings of Our FATHER—to all who call themselves by his name and to all, of every religion and name, who seek to be genuine Catholics—the gospel message is:

“When ye pray say, Our FATHER;”

When ye sing say, “Our FATHER;”

When ye preach say, “Our FATHER;”

“The true worshippers shall worship the FATHER;

“For the FATHER seeketh such to worship him.”

THE CATHOLIC COMMISSION.

“*The Kingdom of Heaven is at hand*”—a Religion broad as Mankind, inclusive of all that is good and true, based upon all reasonable faith and all well-grounded hope; whose Spirit of Life is Our FATHER, whose Worship is communion with Him, whose Prayer is hunger and thirst for righteousness; whose Bible is all pure and wise literature, whose Priesthood is all holy men and women, whose Baptism is the Enthusiasm of Humanity, whose Communion is Universal Love, whose Temple is all of earth and sky with each human soul as a Penetralia—“*Go ye into all the world and preach this Gospel to every creature.*”



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